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ALONZO S. WEED,
Publishing Agent,
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WE SHALL MEET THEM.

BY H. B. WARDWELL.

We shall meet them again, the departed,
But not as in days that are fled;
When the joy that their presence imparted,
Like light on our pathway was shed.
We shall meet them again, we shall meet them!
But not 'mid these scenes of decay;
And not where the visions that greet them,
Unfold with but transient array.
We shall meet them again! Hope is singing
The strain 'mid the shadows of time.
We shall meet them where angels are winging
Their flight in the sunlighted clime.
We shall meet them again o'er the river,
Where the billows of death e'er roll;
Where pleasures undying, forever
Enrich the path of the soul.
We shall meet them again at the portal
That leads to the mansions of rest;
We shall know them where beauty immortal
Unfolds in the clime of the blest.
We shall meet them again! O, the gladness,
The peace that the meeting shall bring;
Where the death-angel comes not with sadness,
To hush the glad anthems they sing.
We shall meet them again, we shall meet them,
But not 'mid these scenes of decay—
Where the visions of glory that greet them,
Unfold with celestial array!

HODGE'S SYSTEMATIC THEOLOGY.

CONCLUDING VOLUME.

BY REV. W. F. WARREN, D. D.

The capstone of Dr. Hodge's monumental work has just been brought forth, and now even in our grave and decorous sister Church, "shoutings" are for a little season in order. With all good old-fashioned, outspoken Calvinists we too unite in crying, "Grace, grace unto it."
The work is a credit to American scholarship. It is the first elaborate system of Theology produced among us, which has not been characterized by a provincialism of thought and reading, repulsive to every catholic scholar. Issued at this critical period in the life of the reunited "Schools" of the American Presbyterian Church, it cannot fail to greatly increase the already noticeable ascendancy of Old School ideas and measures in the reconstructed fold. It will be long before any theologian of the New School faith will be ready to set over against this work of equal completeness and confessed power.

To the non-Presbyterian denominations of the country the work has great value, as a full and fresh exhibit of the views and teachings of the representative theologian of the representative Church of American Calvinism. The importance of understanding one another, and one another's relation to the thinking of the age, is rapidly coming to be appreciated by religious parties of every name. All rejoice over every new facility for this study.

The thoughtful minds of our own Church will be specially drawn to a studious perusal of these volumes. In our anthropology and soteriology we have far more in common with Old Calvinists than we have with New. Representing an Augustinianism older and better than Calvin's, older and better, indeed, than Augustine's, we rejoice in every valiant blow, anywhere struck, against the anti-scriptural speculations and declamations of Pelagians, Romish, Teutonic, American, or other. At the same time, in our polemics against those features of Calvinistic Augustinianism which we repudiate, it will often be exceedingly convenient to be able to adduce the testimony of a voice whose authority so few in the opposite camp will question. We hope the work will soon be found in every minister's library in our Church.

The faults of the treatise are glaring, but they are so characteristic that they really add to its value. We include in this remark, not only what we must regard as faulty doctrine, faulty exegesis, etc., but even what may be called literary defects. Thus certain disproportion in treatment, as a rhetorician would call them, as for example, giving 94 pages to the subject of "Vocation," and but one sentence to that of "Repentance," are strikingly significant. So the chronic unfairness exhibited toward certain parties and tendencies which have appeared in the Calvinistic churches is so in keeping with orthodox traditions that we could scarcely wish to miss it. An instance of this our historic attitude of writers, of Dr. Hodge's class, is seen in his representations of Arminianism. The constant citation of Limborch to represent the views of Arminius is just about as fair as to take Alexander Schweizer as the mouthpiece of Calvin. Nor is he even just to Limborch. On p. 576 of vol. I, he first ascribes to the Remonstrants a view which they never professed, and then, as proof that they held it, quotes from Limborch, language which he gives as the view of others, and which he expressly declines to accept. However, fairness toward this party is too much to ask of the remotest descendants of the venerable

fathers of Dort, and at this late day would be simply misleading and unhistoric.

A like unfairness toward Dr. Novin has already called forth from that venerable man a protest, and New England Calvinists are not likely to silently accept his representations of their peculiarities of doctrine.

Happily, Methodism has little to criticize or resent in his statements of her doctrine, for the reason that he gives next to none. In a work of 2273 pages, covering about every question that can be brought into any kind of relation with Christian truth, he alludes to Methodist views, or writers, some four or five times, occupying less than two hundred pages with their discussion. Nor need we regret this scanty appreciation. His brief representation of our Methodist doctrine of justification (vol. iii, p. 192), taken in connection with its authentic citations from Fletcher and Peck, is, in its way, a perfect gem—a masterpiece of blundering caricature. The very perfection of its deformity excites in an unprejudiced mind a pleasure closely akin to that evoked by the opposite perfection of beauty and truth. His portraiture of our doctrine of entire sanctification is entitled, though in a less degree, to the same high compliment. No hand but that of a master could ever have painted so unrecognizable a portrait.

Closely related to the talent for misrepresenting opponents is the gift of misrepresenting friends. This, our good doctor, all unconsciously, displays again and again. One half of the pains taken to show that Calvin's doctrine of justification was Calvinistically orthodox, would have shown that Arminius was; and if half the anxiety had existed to make out the Princetonian correctness of Limborch on the question of *creatio continua* as is manifested to vindicate Heidegger, Alsted, and Rysseus on that point, it would certainly, and more easily, have been done. Grosest of all, perhaps, is his misrepresentation (p. 605, note) of the historic position of the Calvinistic churches touching infant salvation.

Elaborate criticisms and estimates, however, must be left to the professional reviewers. Their work was admirably commenced in the last July number of the *Bibliotheca Sacra*, and will doubtless be continued in our own, and other quarters. For the present we content ourselves with congratulating its venerable and esteemed author upon its completion, and our readers upon its opportunity to make, in its pages, a new, fresh, and thorough study of contemporaneous Presbyterian doctrine.

THE MISSIONARY COLLECTION.

BY REV. W. F. MALLALIEU.

There is a story told of an enterprising young man who, taking a notion to be a sailor, shipped as mate on board a craft of some pretensions, and the vessel being soon overtaken by a storm, when he happened to be the officer on deck, he was at his wit's end directly; but after viewing the state of affairs for a moment, he coolly issued this very comprehensive order,—"Here, you men, pull all them necessary ropes."

It looks just now as though it would be the correct thing for us to pull all the necessary ropes, if we expect to raise the respective sums that have been appropriated to the New England Conference.

Every day makes it more and more apparent that the great fire of November has proved a very serious loss to all that section of which Boston is the commercial metropolis. All classes have been affected, and especially have the manufacturing towns suffered very extensively. And it is all the worse that the disaster came at the commencement of what promises to be one of the hardest winters experienced for many years. There is already, and there must continue to be, great suffering among the poor, and many who by their daily labor have lived very comfortably, and have been able to lay by a little, find themselves without employment, and compelled to trench upon the very limited accumulations of years.

Besides this, it is true that the towns that suffer most, are those where Methodism has found the most rapid growth, and where our largest and best paying societies are located; and in many instances there can be no doubt that serious inconvenience may be felt in meeting the ordinary current expenditures. Then it is sadly true that many of those who lost directly by the fire were members of our own Church. In some instances they have lost all they had, and in an hour have been plunged from affluence to penury; while others have lost heavily, so that it needs the utmost exertion to continue their business.

These are some of the facts that meet us in the face of the increase made to our benevolent appropriations. We do not mention them or enumerate them for the purpose of mourning at the Providence which has permitted such misfortunes, nor for the sake of excusing any possible deficiency that may

occur; but simply that we may realize the magnitude of the work before us, and rise to the accomplishment of it, with a purpose that cannot be discouraged, and will not yield to difficulties.

There are several things we especially need to do in this juncture of our affairs. First, we ought to have the service of several of our Bishops during the next two months to preach in our principal churches, assisting us in our efforts to raise our missionary money. And we ought to have the service of one of the missionary secretaries for the next two months, preaching in our leading churches, and organizing our missionary work. True, New England is away out here in the cold, and we have lots of snow, and clouds, and east winds, and other horrible and life-shortening institutions, but for all that there isn't so much risk to be run by coming and staying a few weeks, as there is in staying all the time. Why cannot the Presiding Elders, within whose limits the larger cities are located, put their heads together without delay, and in connection with the pastors, make arrangements for the visits and labors of some one or more of our excellent and beloved Bishops, or missionary secretaries? Or, if the Presiding Elders have not the time to do this, what is there to hinder individual pastors from making personal applications to these parties for assistance?

But suppose nothing of this kind can be done, there are other means which can be employed. The example of the Boston and Lynn Districts can be copied, and, as far as possible, the several charges can be grouped together by threes and fours, and the pastors help each other in extra services to scatter missionary information, and kindle a new enthusiasm in the minds and hearts of the people. And here again the Presiding Elders, alone, or with the advice of brethren, may, with very little labor, perfect these groupings, and give direction to the effort.

Another means that should be faithfully employed is the distribution of the *Missionary Advocate*. The impression, whether well or ill founded, has gone abroad, among both ministers and people, that the *Missionary Advocate* has been dryer than the dust of Sahara, and the last place to go to for either information or inspiration. Whatever may have been the facts in the past, there is reason to believe that the present issues are well calculated to effect the best results if they are only circulated and read. It is known of course by all, that sufficient numbers of the *Advocate* can be had gratuitously for distribution in every church, if proper application be made to 805 Broadway, New York. It will be well to try the experiment of putting these papers in the hands of the people, some will read them, and in all probability the results will be beneficial.

Still another means that may be employed, is to circulate missionary tracts. Before this time we ought to have had a list of tracts, prepared by the Missionary Secretaries, or under their direction, which should have been adapted to the wants of the present hour, especially setting forth the needs of the world, and the duty of Christians to give of their substance to spread the gospel. But, so far, we have seen nothing of the kind; nevertheless, we already have several tracts well calculated to do good service in the directions suggested. They can be obtained at J. P. Magee's, or at New York, in numbers to suit. Brother Magee knows just what they are, as he knows everything else about the book-trade; and about all any one needs to do is to send to him, and tell him about how many you want of the best he has, and they will be forthcoming, and will most likely be charged to the respective tract collections.

Then when the tracts have been secured, let them be placed in the pews, one the Sabbath before the collection is taken, one the Sabbath before that, and another the Sabbath before that, calling attention at each time to the fact that the distribution has been made, and urging the people to read and ponder the truth presented.

Again, personal application ought to be made to every member of the Official Board, and to the leading members of the Church, and in conversation the claims of the missionary cause ought to be explained and enforced. Nothing pays better than this; and best of all, the good seed thus sown will, in many cases continue to bear fruit for years.

Finally, the children should not be forgotten. Conceive some way by which they shall all be made to feel an interest, and to contribute something to this glorious cause. They must be educated to become the future givers of the Church, when millions instead of hundreds of thousands will be given for the spread of the gospel. It would be wrong to overlook them, and their little part together will swell the grand total. Whether they give in the Sabbath-school or not, let them understand that their presence is desirable on the missionary Sabbath, and that their help is essential to the best success of the cause. A good way to secure their

interest and contributions is to take a sufficient number of envelopes, and have printed on them, "Missionary Contributions of [here write child's name] for 1873.—The Lord loveth a cheerful giver." Circulate these among the children in the congregation and the Sunday-school two or three Sabbaths before the collection is to be taken, and encourage the children to give, and the best results may be anticipated. These same envelopes may be used for adults, though suitably prepared cards are better, and try hard to get everybody who gives anything to put down the name, and if necessary let a little margin of time be allowed before payment is made, say until Conference, though in most cases the sooner the money is paid, the better will it be for all concerned.

It will be observed that nothing has thus far been said about the missionary sermon, and many other things that might be enumerated, for the reason that all these things come in the natural course of events, they will not be omitted, as they have not in the past; and it is to be hoped that the suggestions contained in this article will not be disregarded.

We have come to an era in the history of our Church, and of our missionary work, upon which the future very largely depends. Despite the peculiar disadvantages under which we of New England are placed, let us still hold on by faith, and steadily maintain the banner of progress. The shout that rings all along the line. For a forward movement, shall be echoed back from every valley and hilltop of New England. In adversity, as well as prosperity, we will abate not a single jot of hope or heart. This world belongs to Christ, and he places upon his Church the responsibility of extending his kingdom into all lands. With the helping grace of God, we can do all, and more than all that has been asked of us, and in ten years we shall be surprised at ourselves that it ever seemed to be a great thing, even under our present circumstances, to raise the sums required at our hands. So giving, and praying, and doing all we can for the salvation of men, we will joyfully wait, whether in earth or heaven, the glorious day that shall see the Lord Jesus enter upon the possession of His rightful inheritance.

EVERYWHERE WITH JESUS.

BY REV. JAMES MUDGE.

Everywhere with Jesus;
O how sweet the thought!
Filling all my soul with joy,
Deep with comfort fraught,
Never absent far from Him,
Always at His side;
Everywhere with Jesus,
Trusting Him to guide.

Everywhere with Jesus;
For no place can be
Where I may not find Him near,
Very near to me,
Closer than the flesh I wear—
In my inmost heart—
Everywhere with Jesus,
We shall never part.

Everywhere with Jesus;
Do whatever I may,
Work, or talk, or walk abroad,
Study, peace, or pray,
Still I find Him, full of love,
Ready ere I call.
Everywhere with Jesus,
He is my all in all.

Everywhere with Jesus;
Let the world assail;
Nought can shake my sure repose,
He will never fail.
I am weak, but He is strong,
Mighty to defend;
Everywhere with Jesus,
Safe with such a Friend.

Everywhere with Jesus;
Careful should I be,
Lest some secret thought of guile
His pure eye may see.
Holy, harmless, undefiled,
He no sin can know;
Everywhere with Jesus,
Spotless I may go.

Everywhere with Jesus,
Would that all might say;
Happy then beyond compare,
Glad by night and day,
All would taste of joys sublime,
Perfect peace and rest;
Everywhere with Jesus,
No place can molest.

—Guide to Holiness.

REVISION OF THE ENGLISH NEW TESTAMENT.

BY REV. D. A. WHELDON, D. D.

For information on the subject of the revision of our English Scriptures, most readers have been dependent on such brief presentations as they might find from time to time in the periodical press, while of its great necessity only the few in possession of a critical edition of the original text have been fairly competent to judge. Even of those who read the original, the number is probably small who have set themselves to a thorough inquiry into the accuracy with which it is represented in our common version. It is not strange, therefore, that many excellent persons have felt a misgiving at the intelligence of the proposed, and even undertaken revision, as though there were some threatened loosening of the foundations upon which they have built their faith.

The Revision of the English Version of the New Testament. By J. B. Lightfoot, D. D., Canon of St. Paul's, and Hulsean Professor of Divinity, Cambridge; Richard Chevenix Trench, D. D., Archbishop of Dublin; C. J. Elliott, D. D., Bishop of Gloucester and Bristol. With an Introduction by Philip Schaff, D. D., Professor of Divinity in the Union Theological Seminary, New York. 12 mo. pp. 615. New York: Harper & Brothers.

A fair view of the facts is all that is needed to remove all apprehensions of danger, and show that they are only imaginary. This is now very fully given us for the first time in an American publication in a handsome volume from the press of the Harpers, containing a reprint of Dr. Lightfoot's treatise, "On a Fresh Revision of the English New Testament; Archbishop Trench's, "On the Authorized Version of the New Testament in connection with some recent proposals for its Revision;" and Bishop Elliott's "Considerations on the Revision of the English Version of the New Testament," with a full introduction by Dr. Schaff. It is a volume that every student of the Scriptures will appreciate, inasmuch as it is the work of men who are competent and scholarly, and very far removed from the spirit of a mere innovation; and while carefully guarding against change for change's sake, it suggests to the reader some hundreds of points where a more faithful rendering might be given, affording a more correct idea of the real meaning of the sacred writers, points quite liable to be overlooked because of our familiarity with the renderings of our version.

Perhaps it was prudent in the American Bible Society to cancel the revision which it made some twenty years ago, but we have never ceased to feel a chagrin at the compulsion to which they yielded from the clamor which insisted on retaining acknowledged errors, although no attempt was made at a proper revision. A better understanding has now, however, come about. And yet, perhaps, the popular idea is that while we have a few words that are obsolete, or have changed their meaning, as *prevent* for *anticipate*, *let* in the sense of *hinder*, and *carriages* (Acts xxi. 15) for *baggage*, such vulgar spoliations of proper names as *Elijah* and *Elias*, *Hagar* and *Agar*, *Hosea* and *Osea*, and a few erroneous translations like "such as should be saved" for *were saved*, and "if they shall fall away," for *have fallen away*, a revision need not extend much farther. Not a few, on the other hand, on learning that the famous text of the heavenly witnesses in 1 John v. 7, with the eunuch's confession of faith in Acts viii. 37, are spurious, are demanding why we continue to print and scold God's Word what is clearly ascertained to be no part of it. We really know no sufficient reason, but can see many reasons why we should not.

The time for a thorough revision has never come until very recently. Our English version is but a translation from the Greek, and the Greek text has itself until within a short time been very unsettled. Erasmus printed the first Greek Testament in 1516, from modern manuscripts, actually neglecting his best, and most ancient one, because it differed so widely from the others; and our Received Text, the common text for two hundred and forty years, is but slightly improved over his. But he did the best he knew. Bentley, Mill, Bengel, Wetstein, Griesbach, Lachman, Tischendorf, Tregelles have taught the present generation better. They have gathered about sixteen hundred Greek manuscripts, besides versions and patristic citations, and examined them thoroughly. Scholars have concluded that the most ancient documents are the best authorities, and from them it is now pretty clearly settled what was the precise text read by Christians of the third and fourth centuries. The number of passages in which there is any doubt is very small, while it is certain that the common text is wrong in many places. What can be more reasonable than that our English version should be made to represent the correct ancient text wherever it is satisfactorily ascertained?

King James's version was made in 1611. Had its framers lived in our day, with the knowledge of history, archaeology and geography of the present day, and had they had the familiar acquaintance with Greek which is now so common among students of the Bible, they would have given us a better translation. They did nobly, yet, as any commentary will show, they committed many sad mistakes. Why should not their errors be corrected, and their inadequate or incorrect translations be remodelled, so that our version shall represent the original as accurately as our language will permit?

The work is well under way, but eight or ten years will be necessary for its completion. The British Revisers are fifty-two in number, and the American twenty-six. Twenty-five of the former, and eleven of the latter are at work upon the Old Testament, the rest upon the New. But let it be remembered that they are preparing a revision only, and not a new translation, un-entailing nothing except known errors, and setting everything in their power so as to give us in our own tongue what these Christian scholars conclude from sufficient evidence to be the *pure Word of God*. Dr. Schaff, as appears by his own statement, selected the American Company. It then struck

many as strange that no Methodist name was among them. Drs. Strong, Crooks, and Warren have since been added, but we have not ceased to think this representation of the largest body of American Christians altogether too small and disproportionate, or to wonder that Dr. Schaff should find so little ability or readiness, or both, in American Methodism for this great work. For the sake of the final result we regret that this is not otherwise.

GOING TO COLLEGE.

A grand moment in a young man's life, is that when he enters college. The young man of whom we speak is not one who has been kept at school from babyhood, till his blood has been poisoned through and through by confinement and bad air, and the natural desire for knowledge is smothered by intellectual sausage-stuffing. Our young man has been trained by struggling with difficulties. He gratefully remembers the kindness of teachers in the district school who aided him beyond the limits prescribed by law. He has attended at the seminary long enough to get fairly launched in the higher branches, and then has followed them out at home. He has posted his book above the cow-stall. He has carried his lessons to the field on bits of paper, and wound them round his hoe-handle, where he might cast loving glances at them now and then during the hours of labor. He has worked his problems on sticks made smooth with a jackknife.

At last he ventures to think of entering college. He lingers over the rather important question, "What shall I eat, and what shall I drink, and wherewithal shall I be clothed," till he reflects that he can work no harder than he does now, go where he may; and that he may as well have knowledge, and his living too, as to wear out his life in toil only for the meat that perishes. So he goes out from home and friends, like Abraham. More than almost any other man, the poor student needs firm faith in heaven; and with all the flutterings of doubt and fear, there is a delicious sweetness in casting loose from every earthly bond, and being thus alone with God.

The curtain is lifted all at once. The narrow walls of home expand into the broad canopy of heaven. The opportunities long viewed like stars shining in unapproachable beauty, are all his own, and all the sweeter for the pains they cost. What if the midnight oil be consumed now and then, or the frugal fare scant a little? Who is to know or chide?

Among the poor student's joys, we must not forget the jobs of work done for the sake of turning an honest penny. In families whose kindness makes them seem more like friendly calls, than the labors of the hireling. Nor must we forget the assistance occasionally given so delicately as not to seem like charity at all. If it is more blessed to give than to receive, surely such givers must be blessed indeed.

Of course our hero boards himself. To one who will not cook, cold, dry, fare day after day, is cold comfort. But the real self boarder nothing more surely breaks the monotony of ceaseless study, and quickens soul and body into delightful activity than to recall the arts hallowed by memories of home. The murmur of the fire, and the singing of the kettle, translate themselves into loving tones of father and mother. The steam curls up, just as the wayward curled down the shoulders of a pet sister; and the solitary lodger finds his bare table hung round by memory with drapery more soft and bright than gold and purple.

We claim an old man's privilege of doubting whether the revised edition of poor student now before the public, who carries a gold-headed cane, and makes social position the first thing and study the second, who partly supports himself by life insurance and book agencies, and grumbles because the children of the Church are obliged to work, enjoys his privileges now, as well as we did when we boarded ourselves in college on half a dollar a week.

Our land is full of young people whose whole strength is spent in earning a bare subsistence, who might just as well have education and subsistence too. Go to college, young men, and as soon as college doors open wide enough to admit your spreading plumage, young ladies too. Your lack is not money, but faith. Heaven helps those who help themselves; and, at the worst, it is better to try to do something, and fail, than to try to do nothing, and succeed.

REMINISCENCES OF CHOATE.

Anecdotes illustrating the life of that wonderfully gifted man of genius and eloquence, Rufus Choate, now have the charm of interest, which attaches to the memory of illustrious men. The writer of this did not meet Mr. Choate very frequently; but there was always the cordial and unaffected kindness of man-

ner on his part, that made even casual acquaintance feel as though they were almost his intimate friends.

The impression I had of Mr. Choate's character was, that his disposition was most genial; his mind free from all unseemly self-pride and haughtiness; and his heart large, in generous and childlike emotions.

Calling at his residence many years ago, the servant informed me that Mr. Choate was busy, he believed. I sent in my card, saying my business was not urgent, and I could call again, if he was too much occupied to see me conveniently. Word was returned for me to walk up to his room.

I found him in the full career of writing out a speech, or argument, or some other long document. He had a pen in hand, while on a frame not unlike a painter's easel, lay a pile of paper, some sheets written upon, and others waiting their turn. The room was darkened, excepting the light from one window; while there was free space all around, to walk to and fro, precisely as an artist arranges his studio, when some vision of genius is to be embodied on canvas.

It was evident that he composed his arguments and speeches, not by sitting down to a table, in the usual cramped posture, but standing, and occasionally walking about, with his brain busily weaving out what the pen was to record. It was no less clear that my visit was an ill-timed one, and I made it brief; but he received me with just as warm a cordiality as though I was not the intrusive bore I unquestionably was.

It was in the year 1854, I think, that Mr. Choate delivered an address to the Whigs, in the City Hall of Lowell. Of course all "the heavy men" of the city and the party were there. When he concluded, and amid thunders of applause descended from the platform, near to which I was standing, I was rather surprised when he came directly to me, put his arm around mine, and said, "I do not feel at all well to-night. Is there not some sideways by which I can get out, without being obliged to speak to any one?"

I "took the point," and told him there was a side passage out from the mayor's room; and if he would look down and talk, I would do the same, and in this way we went out; the cordon of "heavy men" being deprived of their expected "shake," while the great orator safely reached the desired privacy of his own room at the hotel. I wish to add, that going to his room soon after he went to it, I found him astride of a chair, with his own back to the fire, and the back of the chair before him, his arms resting upon it in a comfortable way, and his whole air and attitude more that of a great, good-natured boy, than the great man who swayed courts of justice, and electrified the Senate and the people. He at once commenced to talk volubly, and soon got his narration into anecdotes of Daniel Webster, whom he seemed to think the marvel of all possible men; and this delightful treat to me continued, until the tramp, tramp of Marshall Tukey's squad of Boston Police was heard in the passage-way; the word "all ready, sir," was given, and he was escorted to the cars.

Choate's writing is as famous as his forensic term of "a substantive and -ix." The last time I ever spoke to him, was on Washington Street, Boston. Something in the talk induced me to say that I had a couple of notes of his, that looked as though a couple of ink-spiders had fought a battle on them. Looking at me with that expression of gravity which was so inexpressibly comical, he said: "Yes, I understand. The fact is, I write such a fearful hand, that sometimes I cannot read it myself."

The Springfield Y. M. C. Association have been granted the hall formerly used for offices by the Boston and Albany Railroad, in which to hold religious services.

Rev. W. B. McWilliam, of Manchester England, has been invited to labor in Detroit in a field occupied by the Ninth Avenue Mission.

Among the new members received to the Asylum Hill Church in Hartford at the last communion, was Lo-a-Yip, by letter from the Chinese church of Hongkong.

It is officially announced that the Italian Bible Society has published an edition of the New Testament in Rome. A copy is sold for fifty cents, that is, five pence.

Rev. B. A. Meeker, an effective member of the Troy Conference, died January 3, after an illness of only four days, at West Sandlake. His end was peace.

The Christian World.

MISSIONARY DEPARTMENT.

REV. R. W. ALLEN, EDITOR.

"All the earth shall be filled with the glory of the Lord."—NUM. XIV. 21.

MEXICO.—It is well known that the great religious interest which has been experienced in Mexico for some years past, has been under the direction of the American and Foreign Christian Mission. This excellent organization has accomplished through its agencies a vast amount of good in that country, and it ought to be sustained by the prayers and liberal contributions of the entire Church. The Church should be grateful for what it has accomplished in Mexico, and in other Catholic countries, and may it live in greater efficiency and power, to prosecute its noble undertakings.

Churches have been organized in the city of Mexico and vicinity, and called simply the "Church of Jesus," leaving all denominational names. This was doubtless right, and will receive the sanction of all Christian people. The Union could not have selected a better name for the churches it organized. But it could not be expected that none of the denominations would enter that great and inviting field, which had been so strangely thrown open to Protestant Christianity. The Methodist Church, though pressed to enter it, chose to act through the Union, and has done so up to the meeting of the General Missionary Committee in November. The Presbyterian Board of Foreign Missions had resolved to establish a mission in that country. This done, and the Methodists felt their duty to enter it also, and the General Committee appropriated \$12,500 for the object.

Bishop Haven has now gone to survey the field, and Dr. Wm. Butler is soon to follow as the superintendent of the mission. We hope the Union will not be sensitive in the matter—if one denomination entered that field, the others would, of course, and should. Now let kindly feelings prevail, and all work together in love to bring that nation to Christ. So far as the Methodist Church is concerned, I may say surely, it will work in perfect harmony with the Union. Drs. Riley and Butler will be the same good friends as usual, and they will delight to labor together for the kingdom of Christ in that land. What a prospect is here before the Church to save a nation! It belongs to Jesus Christ; He must have it, and He will, soon, if the Church does her duty. Pray for Mexico, that the great and glorious work commenced there may continue, and that there may be harmony and love among all the laborers in that field.

CHRISTIAN UNION.—The Presbyterian Synod of India, with whom the "Week of Prayer" originated, have addressed "God's people throughout the world," on the subject of Christian union. It is a most excellent address, breathing a sweet spirit, and it is refreshing to read it. Our friend, Geo. H. Stuart, esq., of Philadelphia, requested its full publication, but it came too late to be issued before the "Week of Prayer," which we regret. The address closes with the following impressive words: "Believing that it is the delightful duty and privilege of every one who has the spirit of Christ, to pray and labor for that object which was last of His agony had come, and the principal subject of His last affecting prayer with His disciples; and believing this unity of the brethren to be the most eminent means of securing the comforting, sanctifying, and strengthening presence of the Holy Spirit, and the best means of defeating the enemies of Christ, and convincing the world of His divine mission, we would earnestly invite all Christians throughout the world to unite on the first day of the Week of Prayer, from year to year, in beseeching the Lord for the speedy manifestation of the union of God's people, for which Christ prayed."

MISSIONARIES FOR JAPAN.—It is well known that Dr. Maclay, so long our missionary in China, has been appointed Superintendent of our new mission in Japan. Revs. J. C. Davidson and Julius Soper, members of the forthcoming graduating class of Drew Theological Seminary, have also been appointed to that mission. It is expected they will leave for their distant field by the first of May next.

OUR MISSIONARY SECRETARIES at New York are on the move, visiting churches, delivering missionary addresses, thrilling assembled multitudes with their earnest, eloquent appeals. Everywhere they are met with a noble, hearty response. Already a grand movement has commenced all through our ranks. Funds are beginning to flow into the treasury, and the general feeling is, we must raise, at least, a million dollars this year. The heart of the Church is becoming jubilant at what it is permitted to see and hear. Move on, secretaries, the Church will welcome you everywhere, and you will soon see the Methodist Episcopal Church marching to the conquest of the world to Christ as never before. "All hail the power of Jesus' name."

THE MISSIONARY ADVOCATE for January has come to hand, and greatly delights our eye and heart. It is excellent, full of missionary intelligence, just such as the people ought to receive, and it will do them good. We say to all, subscribe for it; contains 16 pages, and only 35 cents. It is just the size for binding; you will want to preserve it. Don't fail to read it, one and all.

THE HEATHEN WOMAN'S FRIEND for January has also been received, and is rich in good things for its readers. It contains fresh, stirring news from the mission field. It has a large list of able correspondents, and is one of the best missionary periodicals that come to our office. We say to all the ladies of the Church, be sure and subscribe for it. Only 35 cents.

THE MISSIONARY COLLECTIONS from different parts of New England are coming in well. Several churches have advanced largely on their amounts of last year. Others, and we trust all, will do the same. Keep the eye on the million of dollars for this year, and press on. Read the *Missionary Advocate* and Church papers, attend missionary concerts, keep the purse open to the missionary cause, and sing our missionary hymns, and you will experience great joy, and see great things done for Christ.

OUR OLD MISSIONS are to be re-enforced. Rev. I. J. Correll, of the Central Pennsylvania Conference, has been appointed to Foochow, China; and Rev. F. W. Flocken has been reappointed to Bulgaria.

Fiji.—The *Fiji Times* says that a missionary about leaving for home after eleven years of labor is addressed at a public meeting by the Chief Justice and the American Consul, and the former said that the missionaries had laid the foundation of a kingdom. The people gave the departing missionary a purse of \$500. Well done, Fiji, which a few years since was in the lowest state of heathenism; a race of cannibals. Does it pay to send missionaries to the heathen?

INDIA.—The following are the statistics of the Christian missions in India within the Ganges. The numbers are those who have publicly renounced heathenism and embraced Christianity; but all are not yet members of the Church. Bengal, 52,000; N. W. Provinces, 7,191; Oudh, 628; Punjab, 1,782; Central India, 1,020; Madras, 144,703; Bombay, 4,173. Total, 211,497. Surely, God has wrought great things in India.

WANTS! WANTS!!—Our missionary secretaries at New York are full of wants, but they say they are all reasonable. Read what they say:—

"One thousand of the rich men of Methodism who will, as they can, consecrate each ten thousand dollars a year to the cause of missions."

"Thus far our Church has had but one such offering made in the annual collection, and there are nine hundred and ninety-nine others as able as the donor of that one."

"WANTED.—One thousand Methodists, each of whom will give five thousand dollars annually."

"WANTED.—Two thousand, each of whom will give twenty-five hundred dollars annually."

"WANTED.—Three thousand, each of whom will give one thousand dollars annually."

"WANTED.—Ten thousand, who will prove the realness of their consecration by the offering, next year, of five hundred dollars each."

"WANTED.—A whole Church, each of whom will 'give according as the Lord hath prospered him'—'according to ability.' By this rule we would receive at this treasury five millions of dollars within twelve months."

"WANTED.—The offerings of the poor, made with their self-denial, made with their prayers."

"WANTED.—One million of dollars from the Sunday-schools of the Church. These wants are all reasonable, and ought to be supplied within one year. Send responses."

WOMAN'S FOREIGN MISSIONARY SOCIETY, N. Y. BRANCH.

At the quarterly meeting of this Society, held in New York, December 21, Mrs. Dr. Butler resigned her position as Corresponding Secretary, preparatory to her departure for Mexico, and Mrs. W. B. Skidmore was unanimously elected to fill the vacant office. The officers and friends of the auxiliaries of this branch will please note that Mrs. Skidmore's address is 36 Clinton Place, New York.

Two additional Assistant Corresponding Secretaries were also appointed: Mrs. G. L. Taylor, for the Northern District of Long Island, and Mrs. Charlotte B. Dillaye, of Trenton, for the Trenton District.

Interesting reports from auxiliaries, many of them speaking of increased exertion and interest in the work, were presented to the meeting, as well as favorable reports from the Missionary ladies and Bible women in India.

The Treasurer's report was highly encouraging, and the announcement that several ladies had promised to donate \$100 each for the Woman's Hospital at Bareilly (thus constituting themselves Honorary Managers of the Society), showed that this Society in its aims and purposes, is taking deep hold on the hearts of the women of Methodism.—*Advocate*.

RELIGIOUS ITEMS.

Rev. Dr. T. D. Witherspoon, chaplain of the University of Virginia, has been called to the Jabb St. Presbyterian Church, St. Louis. His answer is not yet made public.

The African Methodist Episcopal Church employs twenty missionaries in Kentucky, two in Ohio, and seven in West Virginia.

Rev. D. Brigham is to act as pastor of the Congregational Church at Manomet Ponds, Plymouth, for the next fifteen months.

Rev. E. Cutler has resigned the pastorate of the East Charlestown Congregational Church.

The North Congregational Church, Haverhill, voted Rev. Dr. Seeley, its pastor, a six months' vacation, in which

he goes to Egypt and the Holy Land, the money for the trip coming with the furlough, and his pulpit supplied besides.

The Congregationalists of New York and Brooklyn have just organized a Church Extension movement for that latitude.

Rev. R. M. Patterson's historical sketch of Presbyterianism in Philadelphia, claims that, since 1897, this body has grown to 110 churches, 133 ministers, 30,300 communicants, and over 31,490 Sunday-school members.

The old Dutch churches in and around New York city are fast becoming a relic to the Congregationalists, the Lee Avenue and Plainfield (N. J.) churches having gone over bodily within a short time.

The Cleveland and Pittsburg railroad, in addition to running no Sunday trains, provide a Bible for each car, readily accessible to all the passengers.

Geo. M. Smith, of the British Museum, has lately deciphered the uniform record of the deluge, found on the Assyrian monuments, said to be the first allusion of this kind to an event mentioned in Genesis, and containing some incidents not found in the Pentateuch.

The latest trust in the Jesuits, was from the Italian Chamber of Deputies, on Saturday, the 14th ult., declaring their suppression essential to the national interests.

The women of the Episcopal churches in New York have organized under the name of "Niobrara League," in honor and aid of the new Episcopal Indian mission diocese of that name.

The American Bible Society have just made the Dacotah Indians happy, over the Bible printed in their language, and also to print Mark's Gospel in Japanese. They are about printing Ezekiel and Proverbs in the Zulu language.

There are \$2,000,000 worth of churches now being built in New York city.

Rev. D. M. Reeves is out in *The Baptist Union* in a series of strong articles against close communion. In his last paper he holds exclusivism to be "clogging, weakening, and repulsive" in its influence on the denomination.

Rev. John Stock says, in a letter to *The Christian Era*, that the Professors in all the English Baptist colleges are open communion, and their pupils are trained in sympathy with them.

Says a minister of the Free Church in Scotland, writing from Rome: "Our preaching-place was once the Seminary of the Inquisition, where Paul is said to have preached, and where martyrs were tortured as late as 1533; and Rev. Mr. Van Meter writes, that he has 'seen a building for a Bible-school, and preaching on the street leading from St. Peter's to the Castle of St. Angelo, close by the Vatican and the old Inquisition.' What a change!"

A prize having been offered for the discovery in Jesuitical writings of an authority for the maxim, "the end justifies the means," the *North German Gazette* says it is to be found in the work, "Flowers of Moral Theology of the Jesuits, collected in their own garden," published in Celle. Page 84 of this work says: "to whom the end is permitted, the means conducting to the end are also permitted." The original sentence is found in Edward Voigt's "Theologia Moralis," published at Wurzburg, 1769, p. 472 and 731.

The Baptists report a membership in Rome, and other prominent points in Italy, of 290,—two congregations in Rome itself.

When the Vicar-General of the Catholic churches in New York was asked by a government official about the property in his jurisdiction, and he refused all answer, an officer detailed for that purpose, returned it at over \$60,000,000,—and all this from a class of persons who furnish three fourths of our criminal and pauper population.

The *Baptist Weekly* copies a letter describing a scene of immersion in one of the bath-tubs of Makerston Castle, Scotland, recently, but omits the allusion of the writer to a christening at the parish church, the same day, in which the officiating clergyman, he says, asked God to bless as much water as he could hold on the tip of his finger! Verily it requires much water to run the Baptist machinery.

Cardinal Cullen, in Ireland, is trying to abolish "wakes." He calls them the source of "great scandal, great dissipation, and innumerable sins."

CORRESPONDENCE.

PROF. TYNDALL'S SCIENTIFIC TEST OF PRAYER.

BY REV. L. D. BARROWS, D. D.

Most careful readers of the Scriptures who have noticed the challenge recently put forth by Prof. Tyndall, to all praying people, to furnish what he called "a scientific test of prayer," we take it, have been much surprised by its absurdities.

His proposition—which is long and wordy—is in substance this: That the inmates of a certain ward, or hospital, under ordinary circumstances, shall, for three or five years, be made the special subjects of prayer; and at the same time, another similarly situated, shall not receive the benefit of such prayers; and then, by the present and previous rates of mortality, determine whether or not, prayer has produced any effect.

The Professor seems quite candid, and almost pious, as he starts out on his proposition. He wishes to present a scientific test, or proof of the efficacy of prayer, and says he desires to utilize

prayer, in behalf of a great charitable institution. But he makes sad work of these lofty motives before he gets through.

Among the most obvious absurdities on the face of this challenge, none can fail to notice the following:—

1. It is in direct contravention of the nature and spirit of prayer, as taught and required by God, who alone hears and answers prayer. In order to test the power of prayer in behalf of certain individuals, the suffering inmates of a certain "ward, or hospital," must be denied that boon, "for three or five years;" while God has commanded "supplications, prayers, intercessions, and giving of thanks be made for all men." A bad beginning this, the utter ignoring of God's supreme authority.

2. This proposition "seeketh after a sign," which none but "an evil and adulterous generation" would do. God, by His prophets and apostles, has given "signs" and wonders under which even "the men of Nineveh" came to prayer and penitence, though not quite enough to suit the demands of our learned Professor. Mankind, neither good nor bad, have never been allowed to demand at Jehovah's hands any miracle-working power except in those specified cases authorized by Him, and sharing His promise for a specific purpose of His own, and not of man's. No general promise is given in the Scriptures for such a demand as is contained in this proposal.

3. He proposes, by thus "utilizing prayer in behalf of a great charitable institution," to save the trouble and expense of "physicians and surgeons," and other curative processes now employed; and thus make a "gain of godliness"—a worldly gain, by getting God to do the drudgery of hospital work in a shorter and easier way—contrary to the perceptive and exemplary teaching of the Creator and Governor of man, whom he trifles with. This great and good Ruler of heaven and earth has never proposed to do for man what he can do for himself, nor to bestow on him great and ultimate good without his personal and active agency.

4. The Professor makes the fatal blunder of assuming in his proposition that prayer, or anything pertaining to Christianity can be tested by science, meaning as he does, secular science. Though Christianity is a beautiful and splendid science, it is entirely different from, superior to, and wholly unallied with any and all secular science. It can therefore be judged of only by its own laws, principles, or rules. To attempt to do otherwise, as the Professor has done, is as absurd, and more so, than it would be to judge, or "test," the science of astronomy by that of geology, or civil engineering by that of poetry! How will he meet his own mode of treatment? Let us go down into his laboratory, and say to him, we propose a religious "test of your" science; we "wish to utilize it in behalf of the great charitable" and divine institution of salvation. Can you demonstrate that chemistry reforms the drunkard, convicts and reforms all classes of sinners, creates in them new hearts, affections, and fits men for heaven? Can you come up to the "test?" Can you be thus "utilized?" Should he reply, that chemistry does not profess to have anything to do directly with morals, ethics, or man's spiritual salvation, we reply, neither has the Bible or Christianity proposed to have anything directly to do with chemistry, or to run hospitals in any such sense as he suggests. Nor can we forbear to say respectfully, that he seems about as much of a novice in scripture science, as we imagine ourselves in his laboratory, among its gases, retorts, and crucibles; and if he will not, without more study and knowledge of God's Word and prayer, attempt to teach, or degrade (?) Christianity, we will not disgrace ourselves, by meddling with his own, and thoroughly understood science, and all its "tests." Alas, how greatly we err, when we venture into the lofty and sublime science of salvation, and the divine government, not knowing the Scriptures, nor the power of God! "They are spiritually discerned."

5. No greater mistake, or absurdity, is found in the Professor's challenge, than its assumption, that because Christianity teaches that God hears and answers prayer on certain conditions, and therefore, that both God, and "the whole family of the faithful" are committed to the doctrine, that we may pray for anything we please, when, where, and as we please, and receive it! Neither the Scriptures, nor the Christian Church, teach any such doctrine, or anything akin to it.

The Professor's theology, at this point, reminds us of the innocent little boy, who, after listening to the evangelical instruction of a faithful minister of Christ, that lost and sinful men might find pardon, peace, and heaven in answer to prayer, at once applied the blessed instruction to suit his then present emergencies, and coming to his knees, cried out, in the simplicity and earnestness of his soul, "Lord, give me candy—give me plums," for he had not yet risen to the lofty conception of a "scientist," or running so cheaply, as "hospitality."

We think it will be generally, if not universally agreed by those who do "know the Scriptures," that the moral significance of their teaching settles the following points:—

1. That through the abundant goodness of God, and the grace of our Lord Jesus Christ, some great and precious gifts come to us without prayer, or any agency of ours; such as, our being, our free moral agency, the precious gift of Christ, his offer of salvation, the gift of the Holy Spirit, etc., etc.

2. That certain other great and personal blessings come to us in answer to prayer, only: such as, pardon, a new heart, the full assurance of faith, final perseverance in well-doing, and heaven itself, at last.

3. That some other blessings,—so considered by us,—may, and may not come to us in answer to prayer; for, it may, and it may not be in accordance with the will of God to grant them. When they are, and when properly sought, and all proper means are used, they will always be granted: such as, continued life, restored health, the restoration of hospital inmates, preservation from accident, family and financial prosperity, etc., etc. It is not the will of the Lord, always, that the sick should recover; if it were, there would be no death in this world; but the Divine decree is, that all men, sooner or later, must die. Hence, all effectual prayer is limited and modified by this Divine condition: "If we ask anything according to His will, He heareth us." Other Scriptures, however, modify this, by showing that prayer for such blessings even, must be in a proper way and spirit, or not be heard. "If I regard iniquity in my heart, the Lord will not hear me." Jesus himself, in His human nature, in the agonies of the garden, was not informed whether or not, it was absolutely necessary for him to drink all of that bitter cup. Hence, He prayed, "if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt." In like manner we can pray with the Professor for his sick and suffering hospital inmates.

4. Certain other things, which seem very desirable to us, no scripture gives us any encouragement to expect, either with or without prayer: such as, the wealth of a Cressus, the philosophy of a Plato, the poetry of a Homer, or Milton, etc., etc. Providence has assigned us another sphere of life for such as these, and no scripture precept, or example, teaches us to expect that prayer will ever make such a change in our nature and relations. I do not say that the Professor even, should pray for it, large as seems his faith.

All these four points we think susceptible of the strongest possible proof from scripture; and as he does not seem to reject, but accept the Bible, by approving one of its institutions, we reason on no other basis, with him.

If he is in earnest to test the question, whether or not prayer is ever effectual, and is not satisfied with scripture proofs, let him select a thousand, or ten thousand, praying people from the different Christian churches, who profess to have received their character, light, happiness, and hope only in answer to prayer; and then let him select an equal number of prayerless souls, from rum-shops, gambling-saloons, and brothels, whose testimony he shall submit to the sharpest analysis known to the laws of evidence, found in jurisprudence, and he will then have a "test," fair and honorable; and we should be pleased to see him make the experiment.

But unfortunately the Professor and his anonymous friend, who appears to speak with authority in explaining and defending his proposition and theory, have led us into some suspicion that this proposal "to utilize prayer in behalf of a great charitable institution," is a mere sham to cover an assault on the institution of prayer itself, for any, and all purposes!

Among many other things they say: "God can do nothing for us in our physical life." Yet, that is the very condition in life,—hospital life, in behalf of which he proposes "to utilize prayer!" His purpose then cannot be to utilize prayer, but to demolish it. But again: "The physical world is entirely cut out from the region of prayer." We wonder where his hospitals are located: in the "physical," or some other "world!"

Once more: "I cannot express my repugnance to the notion that supreme intelligence and wisdom can be influenced by the suggestion of any human mind, however great." Here then we find a bold rejection of all prayer for any and all objects, which sets aside unqualifiedly at one stroke, the Holy Scriptures! Infidelity is bad enough, when honest; but when coupled with hypocrisy, and carrying concealed weapons, to use with flattering words, it is unendurable.

NOTES FROM THE NORTHWEST.

BY DR. G. M. STEELE.

Many years ago, I remember, it used to be asserted by certain wise old ladies that mildew was first known after our presumptuous forefathers had substituted the "new style," for the "old style." I cannot positively assert that there was no mildew under the old method of dates; but it certainly exists under the new arrangement. I am not sure but it is a consequence of the intermeddling referred to. It appears not unlikely in the light of recent experience. Worldly-wise people have had the impression that much good was to come from the predictions of the weather a day or two beforehand, under the auspices of the personage disrespectfully named, "Old Probabilities." But here in Wisconsin, we are getting pretty badly punished for our consenting complicity in this conceit of prescience. In the first place, we do not have our rain at all regularly. For more than a year and a half we have suffered an almost continual drought, and for all that time our wells and cisterns have never been filled to their average depth; consequently we are bringing water, or ice at a dollar a load, and in some places remote from streams and ponds, it is difficult to get it at any price.

Then, the winter has set in earlier, and with greater severity than usual. Why, sir, we have had more, and severer cold weather up to Christmas this year, than we had in the whole of two or three winters before the old "clerk of the weather," was displaced for this pragmatic and officious personage. Then, too, there is something the matter with the atmosphere chemically, or otherwise. Hence the zootic. This prevents transportation, and makes both wood and water scarcer, and more costly than before. Cold as it has been, there was till recently not snow enough for sleighing, and it was pretty hard for sick horses to go hauling wood and water over the frozen ground on wheels, with the thermometer indicating 28 degrees below zero. But, in candor, I do not think this last can be laid at the door of the presumptuous, inasmuch as we seldom have sleighing right around here till about the first of January. Still, it is evident that this profane intermeddling does not pay, and unless we reform, some worse thing may come upon us.

A few days since I took a trip down to the north of Appleton through a portion of the celebrated "burnt district" of last year. It was intensely cold, and one could get very few and uncertain glimpses of the country through the thickly-frosted windows of a railroad coach. Yet enough was seen to remind one how quickly both nature and humanity recover from what sometimes seems like an irreparable disaster. Some of the forests still show evidence of the fearful ravages of the devouring element; but for the most part, there are few traces visible to the passing traveler of the overwhelming ruin which spread itself through whole counties. At Peshtigo, where the fiery tornado struck with such awful suddenness, and such appalling effect as to horrify all who heard the never yet exaggerated report, I saw a thriving, and quite populous village looking very much like the old one which I had visited the year before the fire, except that the houses were new and fresher than the former ones. The factories and mills, I think, are mostly rebuilt, and the Church, the only one in the place, and which had been built but a few months when it vanished in the fierce ignition, has been replaced by a neat, substantial structure. There is need of it too. The wickedness of these lumber towns is proverbial, and Peshtigo was not much worse, and, I fear, not any better than the rest of its class. It is said that the very first building erected amid the ashes of the devoted town was a liquor saloon. So easily do men forget even the most conspicuous intimations of the awful judgments of God! But there are some good people in all these towns, and they are active in setting up a standard against sin.

It is wonderful what a vast amount of business is done in these places. Here are a dozen villages, some of them almost cities in the number of their population, scattered along the shores of Green Bay for thirty or forty miles. There are hundreds of immense lumber-mills where the great logs cut from mighty trees are taken by the grappling iron, hauled up to the saws, seized, and stripped of their slab-sides, made into boards in less time than "one with moderate haste might tell a hundred." Some of these single mills make several hundred thousand feet of lumber in a day. The consumption of the forests is something alarming. The end cannot be far off, and thoughtful men even now are painfully anxious about the future. It is not merely the lumber trade that is doing this destructive work. North of the region of which I have been speaking, lies the immense field of rich iron ores, among which, as well as in the towns at the South, scores of smelting furnaces devour the wood at a fearful rate. A single furnace capable of producing 6,000 tons of pig iron, it is estimated, consumes in a year the fuel of about seven hundred acres of average woodland. Think what ravages a hundred of these monsters must make!

A few miles above Peshtigo, is the Menominee River emptying into Green Bay, forming the boundary between the Upper Peninsula of Michigan and Wisconsin. On one side of the stream lies the broad, sprawling, but thickly-populated village of Menominee, where vast fortunes are made in the lumber business. South of the river is Marinette, a smaller settlement, but containing several thousand inhabitants, and doing much business. The Methodists have recently erected a nice church here, gathered a spirited society of faithful workers, have a fine Sunday-school, and are doing grandly. The pastor, Rev. P. W. Peterson, is a New England man, a graduate of the Salem High School, who is performing most acceptable and valuable service.

Our Book Table.

THE OCEAN, ATMOSPHERE, AND LIFE. By E. L. Reclus. Illustrated with 250 maps or figures, and 27 maps, printed in colors. Harper & Bros., New York. For sale by A. Williams & Co., Boston. This delightful volume, like its predecessor, "The Earth," by the same writer, is marked with all the proverbial vivacity and precision of its French authorship. Although purely a scientific volume, it is as entertaining in its style as a work of the imagination. These charming books must beguile our youthful, as well as adult readers from works of fiction, and create a higher and more wholesome taste. The present volume recounts all the phenomena of the sea—its composition, color, depth, temperature, waves, icebergs, currents, tides, shores, and islands. It then rises to the winds and clouds, and ranges among the storms. It treats of auroras and comets, and then returns once more to the earth, to speak of its flora and fauna, of man

and the effect of climate upon him, and of his influence over nature. It is necessary, however, to read these flowing pages to realize how wonderfully all these laws and conditions are clothed, and made to stand out distinctly before our wondering eyes. Such books placed in the family library, and read aloud, during the evening hours, afford the widest and most entertaining intellectual culture.

JOURNALISM IN THE UNITED STATES FROM 1690 TO 1872. By Frederick Hudson. New York: Harper & Bros. Boston: For sale by A. Williams & Co. We were specially interested in this volume at the present time, as we are just passing our golden era, as a paper. We were a little disappointed at the meagre place the *HERALD* is made to hold in the pages of Mr. Hudson's book, although the words used are kindly spoken. In the light of facts elicited during the public recognition of our paper, the past week, if the accomplished author prepares a second edition, he will doubtless add to his historical notes, in reference to the earliest Methodist weekly in the country. The volume itself is valuable and entertaining. It recounts, with great fullness and many striking incidents, the history of our journalistic literature. It forms, indeed, a kind of running history of the times, embraced in its record, as illustrated in the public press, which gave expression, if not direction, to public affairs. We are not surprised to learn that a large edition was immediately sold, upon the announcement of its publication. The volume is an encyclopaedia of almost everything one desires to know about the public press and its management, and will be not only a volume of immediate interest, but a valuable dictionary for reference.

A HAND-BOOK OF ENGLISH LITERATURE, intended for the use of High Schools, as well as a companion and guide for private students and for general readers. American authors. By Francis H. Underwood, A. M. Boston: Lee & Shepard. This is the companion volume to "British Authors," issued from the same house. It was a much more delicate office to select from our own literature, especially from the latest. This work has evidently been conscientiously performed by its author, and has been executed with good taste and judgment. We should all differ in opinion as to the expediency of some of the more modern selections, holding places that others might have filled. The whole work, however, is excellent; the introductory notices are comprehensive, but sufficiently full, and it will form, as intended, an admirable text-book for the higher classes in our academic institutions.

THE LOST FOUND, AND THE WANDERER WELCOMED. By William M. Taylor, D. D. New York: Scribner, Armstrong & Co. This volume contains six sermons upon the parables of the fifteenth chapter of St. Luke by the new and very popular English preacher who has succeeded Dr. Thompson as pastor of the Tabernacle Congregational Church of New York. They are not so striking and original as those of Dr. Williams, of the Baptist Church, published long since upon the same scripture. They are, however, impressive, plain, happily illustrated discourses; and one can readily see how, with the personal magnetism of an earnest and spiritual preacher, these sermons would hold the attention of the audience, as do all the pulpit ministrations of this very acceptable clergyman.

The same publishers have issued the third volume of Dr. Hodge's *SYSTEMATIC THEOLOGY*. In many respects it is the most interesting of the series. It embraces the teachings of the venerable Princeton professor upon the vital doctrines embraced under the head of "Soteriology," or salvation by faith in the Lord Jesus—faith, justification, sanctification, and the law—and "Eschatology," or discourses upon the last things—death, resurrection, and its concomitants. In this volume the dividing lines between Calvinism and Methodist Arminianism are distinctly and frankly drawn. Dr. Hodge is a manly opponent, stating his own views clearly, and seeking, though not always successful, to present the opinions of his opponents with equal fairness. We publish a full review of the volume on another page. The three form a noble monument, reared by the author's own hand, over an active, studious, and honored public life.

From the same publishers we have received the last work of fiction from the prolific and cultivated pen of Mrs. Oliphant, entitled, *AT HIS GATES*. This work has been published in the monthly issued from the house during the past year, and has been one of its leading attractions.

NEW MUSIC. From Oliver Ditson & Co.: "Make your House Beautiful," song and chorus, by H. S. Chandler; "Air du Roi, Louis XIII.," as performed by Thomas's orchestra for four hands by Jungmann; "Strauss's Morgenblätter Waltz;" "Potpourri from Offenbach's Opera, Le Roi Carotte;" "Jas. J. Archer. "Trottoires pour Piano;" par Jules Eggard; "Christmas Carol;" trio, adapted by R. C. W.; "Sunshine and Shade," ballad in the "Rival Beauties;" by A. Ramdigger; "Many Waters," song, by Gustavus Geier; "Glory Profound and Grateful Praise," solo and quartette for Christmas.

HE LEADETH ME; or, The Personal Narrative, Religious Experience, and Christian Labors of Rev. E. Davies. Published by the author, and for sale by J. P. Magee. This little volume contains quite a full and characteristic record of the ministerial life and labors of a well-known earnest evangelist. Brother Davies is an indefatigable worker, and is constantly "making history." He hears men continually advised to become their own executors, so he concludes to be his own biographer. He speaks well of himself, and his fervent services; and those that know him best will be most ready to accord with the correctness of his estimate. It is the story of a busy and successful laborer in the Master's vineyard.

Gino Brothers, of this city, have recently issued a valuable educational work, entitled, *OUR WORLD*, No. 2; or Second Series of Lessons in Geography, by Mary L. Hall. The maps and illustrations are numerous, and admirably executed; and the descriptive matter is full and comprehensive—the very latest results of science and exploration, thoroughly and fully worked up with full giving any one of average ability a competent knowledge of the world.

Hitchcock and Walden, of the Cincinnati Book Room, send forth from their press, handsomely published, *HISTORICAL SOUVENIRS OF MARTIN LUTHER*, by Charles W. Hubber. This is a pleasantly-written and comprehensive life of the great Reformer. It is made attractive for our older Sunday-school pupils, and will enrich their minds as they read it. It is a fine addition to the young people's library. Boston: J. P. Magee.

A. S. Barnes publishes *CLARK'S BEGINNERS GRAMMAR*, By Stephen W. Clark, A. M. This little text-book is as attractive as a story book. Its lessons are given on the principle of sight-teaching. The whole subject is illustrated by diagrams and cuts. It seems to be, from a short examination, an admirable introduction to a difficult but very important study for young persons, rendering it both clear and agreeable.

HERALD CALENDAR.

Boston District Sunday-school Convention, at Rockbottom, Jan. 15	
Wile Mountain Ministerial Association, at Bethlehem, Jan. 16-17	
Marquette Ministerial Association, at Bangor, N. H., Jan. 20	
Portland District Ministerial Association, at Gorham, Me., Jan. 21	
Dedication, at Leominster, Mass., Jan. 21	
Springfield (Vt.) District Ministerial Association, at Hartford, Jan. 22	
New Bedford District Preachers' Meeting, at Pleasant Street, New Bedford, Feb. 2-3	
Fall River District Conference, at the First Church, Fall River, Feb. 24	

ZION'S HERALD.

THURSDAY, JAN. 16, 1873.

THE SEMI-CENTENNIAL.

This interesting era in the history of Zion's Herald has come and gone, but the memory of its delightful incidents will long linger in the minds of those present at its public recognition. It is impossible in any written description to preserve the delicate aroma of the fine things uttered, or to give an idea of the cheerful tone of all the exercises. We propose to repeat the meeting, just as far as possible, in the presence of our many thousand readers, by giving next week a full report of the speeches, and publishing the admirable address of Dr. Newhall, and the witty poem of Mr. Trafton.

The gathering at Wesleyan Hall on Thursday evening last was one of those rare occasions when a full and rich intellectual programme is carried out without change or disappointment. The audience, including many of our ministers and leading laymen, with their families, filled every seat in the beautiful hall of the Association, while the platform was occupied with its own members, and with invited guests, and honored and venerable ministers. The President of the Association, Pliny Nickerson, esq., called the meeting to order in a few appropriate words, and requested Edwin Ray, esq., Vice President and Chairman of the Committee of arrangements, to preside on the occasion. The success of the literary exercises was due in no small measure to the promptness, good taste, and vivacity with which the Chairman of the evening introduced the services of the hour and happily characterized the speakers as he presented them to the audience. The devotional exercises were simple, and particularly impressive. Father Brackett (the oldest living member of the Association, who with Thomas Patten, of blessed memory, and one or two others of Wesleyan Association, then just formed, signed the note of \$1000, which was discounted at the East Cambridge bank, and was the price paid to Aaron Lummus for the local paper he had established and conducted during the period that Zion's Herald had been transferred to New York) was called to read the first hymn, but failing eyesight rendered it necessary for him to summon Rev. A. D. Sargeant to his aid. Drs. Clark and Sherman also shared in the opening exercises. The prayer by the venerable and beloved St. John of our New England Methodist, Rev. A. D. Merrill, united heaven and earth in spiritual communion, and suffused the hearts of the whole company with a glow of hallowed joy and gratitude. A few of the many scores of letters received, referring to the happy event, and the estimation in which the paper is held by the writers, embracing several ex-districts, were read by the present editor, and will be published in connection with the other portions of the programme.

The address of Dr. Newhall was a little better than anything we have ever heard from him, or had even a right to expect from his ready and scholarly pen. Of its fine generalization of the world's material progress in the last half century, of its rapid and lively portrayal of the Herald and its editors and contributors during this period, of its vivid pictures of the varied controversies that have struggled along its columns, of its keen glittering dashes here and there all along its rapidly moving sentences, of its profound and discriminating criticism, its forthright and pre-Raphaelite outline of the militant Bishop who has just dropped the quill for the mitre, will not all have a faint conception when they read it cold next week on the printed page?

The tall and elegant young poet, over sixty years of age, who always reminds one, in his vigorous years, the palm-like straightness of his form, his melodious verse, his ringing wit and in nothing else, of John Pierpont, — Rev. Mark Trafton — transfigured, by his electric reading, his quick measured verses upon "Fifty Years Ago." Why should we speak of their sharp and admirable bits, and capital touches of the olden time, when our readers can see them all with their own eyes in a few days; but then, the Prometheus who breathed the fire into them cannot be printed.

The warm and familiar, but very happy, address of Mayor Benj. Kingsbury, of Portland, the oldest living editor, who insisted upon being called brother, and by no other title, was full of amusing and delightful reminiscences of former times, and of men familiarly known in the Church as leaders in other days. We are sorry that we can present only an outline of this very effective speech, which kept, during its whole continuance, the audience in the best of humor. Dr. Wise was warmly welcomed as he arose. He did not attempt a formal speech, but with happy incidents and illustrations carried forward the theme and sentiments of the hour.

Nothing could exceed the good taste, the generosity, and the hearty good-will with which Dr. Dexter, of the *Congregationalist*, presented his congratulations and his best wishes for the future prosperity of the paper. Dr. John Wesley Olmstead, of the *Watchman and Reflector*, assured us that he was in "close communion" with the sentiments of the occasion, and bade God speed to Zion's Herald and its friends.

We were all sorry to listen to a letter expressing his regret at his providential detention from the meeting, from Jacob Steeper, esq., rather than to the persuasive tones of his voice. He was to have presented some reminiscences of the deceased members of the Association. There were many present that would have been specially gratified to have refreshed their recollections of those noble men who have entered into their rest, who were once honored members of this body. When was a church blessed with men more devoted to her interests than the two brothers Patten, Noah Skinner, Benjamin Barnes and others. Dr. W. F. Warren made a model address, for length and comprehensiveness, upon the important relation which the Herald has held to our educational interests and institutions.

The exercises were interspersed with congregational singing, under the direction of W. B. Merrill, esq., which added much to the interest and impressiveness of the occasion. At half-past nine, without any sense of weariness, although two full hours had been occupied by the exercises, the audience was dismissed with a benediction by Dr. Dexter. The folding doors behind the hall were opened, and the whole company was welcomed to a fine collation provided by the Association. Altogether the occasion was unique, and full of novel and inspiring excitement. Will any one present live to see the Centennial?

A YEAR FOR CHRIST.

We not infrequently hear the ringing motto upon the lips of zealous evangelists — *the world for Christ!* The field, wide as it is, is no broader than that measured by the words of the Lord Jesus — *the field is the world!* There is no presumption in announcing this amazing work as among human possibilities, with the Divine blessing. Although large results may not seem to follow, at once, local efforts, no spiritual endeavor, sincerely put forth in this direction, is lost. The history of the world has already been written in prophecy, and the hour has been foretold, when, at the name of Jesus, every knee shall bow. This divine revelation is the great inspiration to the faith and courage of the Church in prosecuting her missionary enterprises.

But the individual is lost in the multiplicity of instrumentalities entering into this vast work, and in the protracted ages through which it is to be accomplished. There is, however, a form of consecration which is in perfect harmony with this world-embracing work, and which can be more distinctly apprehended and made practical in the daily experience of a Christian man. He may readily take up into his mind a limited portion of time, and by thoughtful plans, may devote it specially to the Master's service. He can embrace, quite clearly, what is involved in the consecration of a year to Christ, and so determine the division of his time, and the use of his talents and substance, as to fulfill the letter and spirit of his gift.

To obtain necessary rest after a period of constant toil, to recover lost health or strength, or for purposes of study or pleasure, men often devote a year to travel. It is not uncommon, in connection with active business, to set apart all the moments that can be possibly secured during a given period, to enter upon some branch of investigation, or to acquire some foreign tongue. Not unfrequently persons set apart such a period for the benefit of a feeble and suffering friend, or yield it to some public or humane service. It is a very praiseworthy custom, becoming more and more common, for Christian ladies, moving in wealthy social circles, to yield a large proportion of their time to the relief of the wants of suffering ones around them, or to the administration of some great charity. We know the wife of a very wealthy and active Christian merchant, who can only be found at home on certain evenings and at her meals, during the week; the whole of her active life, her children being grown, being devoted to the service of the wretched, and tempted, and orphaned. It is the custom in certain Episcopal churches for ladies to set themselves apart for a specific period, one year or three, to enter upon the discharge of duties as visitors to the poor and sick, or as matrons and nurses in public institutions.

The entire surrender of our time, however, to any special and exacting form of service, is not necessary to carry out the spirit of such a consecration as we are considering. For this year a person may prayerfully determine to voluntarily lose no opportunity to offer his best talents to the Master. He can readily determine the absolute requirements of his daily business, and the proportion of his income that can safely be used for the highest purposes. A person cannot be at loss to find opportunities to employ every spare moment and dollar in the Master's cause, if he has a heart to do and to give. If a person really determines upon making one year tell upon the circle of his influence; if his highest desire, above the increase of his fortune, the pursuit of knowledge, or the gratification of his tastes, is to do something for Christ and his fellow men, his path will be made clear before him, providential doors will constantly open as he ad-

vances, his work will every day widen upon his hands, and his ability to perform it will be marvelously enlarged by the Divine blessing.

What is needed is a solitary hour, such as the Master himself secured when he retired to the mountain to pray; a deep, sincere, heart-searching examination of the spiritual condition, alone, in the presence of God, as Jacob wrestled all night with the Angel of the Covenant on the further side of the River Jabbok; an unqualified surrender of time, talents, and substance to the Lord Jesus, and a heartfelt submission of the whole direction of the life to his choice — *Lord, what wilt Thou have me to do!*

Such Christian disciples as have made the distribution of their worldly substance a matter of principle, and have set apart a definite proportion of it to be bestowed as Providence indicated, have been greatly surprised to find how considerable a sum was constantly in hand of the Lord's money to meet every rising exigency. So would our readers, if they should make this well-considered and honest consecration of time and affections to the Lord and should go forth with the prayer always warm upon their lips, what wilt Thou have me do, to be both humbled and overwhelmed with gratitude, to discover how much blessed service, with its constant revenue of spiritual enjoyment, could be afforded, amid all the recurring duties of daily life. How society around us need this very labor, and how much more, if possible, we need it ourselves, to bring us nearer the Lord, who stands by the side of all the subjects of Christian charity, to save us from worldliness, to enrich our daily experience, to enlarge our ability for service, and as the fit expression of the obligation we owe to Him, who "though he was rich, yet for our sakes became poor," and to whom belong all we are and have, for He hath bought us with a price. What an impression would be made upon all our churches, our Christian associations, our charities, our families, our fellow citizens, if any considerable number of persons should thus sincerely and devoutly consecrate themselves unto the Lord! Let this then be the motto for the year of our Lord eighteen hundred and seventy-three — *a year for Christ!*

RUSSIAN INNOCENCE.

We have a specimen of the most refreshing innocence in the frank and naive manner in which Russia invites British officers to accompany her military expedition for the subjugation of the turbulent Khivese, in the provinces lying between the Caspian Sea and the frontier of Afghanistan. Russia imagines that this must be a stunning proof to England that the bear intends no harm to the lion, and therefore invites him to the genial pleasures of a social hunt after the wild tribes of these regions, who are so foolish as to think that Russia means any harm in her offer to protect them.

But we opine that the British can hardly be so silly as to be captured by this bait, and to allow themselves in any way to seem to these people to sanction Russian aggression among them. England protests against this expedition, and well she may, but promises not to interfere so long as Russia does not cross the boundaries of Afghanistan, the last barrier between Russian ambition and the British possessions in the East. Russia avers her innocence of this intent; and thus the matter will rest until she has subjugated the rebellious elements on her way thither, and then she will be just as ready to enter Afghanistan on her way to British India, as she now is to pave a way thither. She aims at southern seas and the rich plains of India, and if England keeps her from these coveted treasures, it will be by a greater display of military strength in that region than Britain has as yet been able to make.

With the rapidity with which the world moves, the period is not far distant when in all probability we shall witness between the ranges of the Hindoo-Koosh, and the balmy waters of the South, a bloody struggle between these powers for the possession of soil that belongs to England by conquest, but to Russia, as she thinks, by divine right and manifest destiny; for the will of Peter the Great still exerts a powerful influence over the people, and reconciles them to the violation or invasion of the most solemn and binding treaties. England needs for her protection in these latitudes far more reliable security than protocols of diplomatic congresses, or conditions and restraints on parchment.

England is well aware of this, but it is nevertheless quite impossible to convince her of the imminent danger of her Oriental possessions, or the probability that the Czar can seriously count on measuring swords with her skilled and well-trained battalions. Every now and then the British Isles are in a fever of excitement over this, as at the present moment, and then the affair dies away, or is swallowed up by some new excitement, until a revived aggression in this direction stirs up the lion. In this last encounter we were first informed that Britain had commanded a halt immediately, but were soon informed that she would not interfere so long as hostilities were confined to the Khan of Khiva and his tributary clans.

The increasing importance of the Russian realm to Europe is becoming more evident day by day, and challenges the attention of the civilized world. Russia is the youngest member of the European compact, but the extent of her influences and power was clearly seen in the late Franco-German war,

and her position in the famous meeting of the three Emperors in Berlin settled the state of Europe so long as the bands of that trio remain intact. With no useless noise or boasting words, she is quietly perfecting in the interior of her giant realm, a change which is rapidly adapting her people for contact with European affairs and relations, and giving to the better classes of Russian society a clearer insight into the real nature of European culture.

Not only her skillful diplomacy, but the power of her armies and the more judicious development of her great capital in the matter of multitudes of men, are bringing her nearer the focus of western civilization, and raising her to a higher plane of political and historical importance. Russia is too little known in Europe, and the Slavonian element, of which she is the principal representative, is not sufficiently appreciated in the West. While Russia is thus building up a European power and influence, she is as quietly working on the other side of the line and extending her conquests to the East by force of arms. Her peculiar position between the east and the west of the continent gives her signal advantages in extending arms in both directions, and of these she is not slow to profit at all hazards, even to the extinction of old and powerful nationalities, as in the case of Poland.

That she is working quite as industriously in one direction as in the other, is evident by many signs. A recent number of the new Russian Review contains a most significant article on "Russian Turkistan, its Population and its Relations." This article is from the pen of a scientific traveler, who seems perfectly posted in the ethnographical character of the country, and who clearly shows that he has observed with political as well as statistical aims. A second article is promised in the next number, on the relations of Russian Turkistan to the neighboring lands, and a report on the influences that have demanded Russia's advance into Central Asia. In the face of all these facts, we would accept the assurances of "Russian Innocence," with the traditional grain of salt.

The third Napoleon has passed away without causing a ripple upon the surface of the political waters. Perhaps more honest sympathy is felt for this very reason, with the deeply afflicted ex-emperor Eugenie, and the weeping young Prince. How would Europe have been convulsed a few years since if this event had taken place in Paris, while he was, yet, Emperor! and how serious the results that would have grown out of it! But now, a refugee from his native land, without a subject, and with nothing ceremonies, or forced mourners near his bier, he is borne to an ordinary burial.

Napoleon had a marvelous power of impressing other men with an idea of ability on his part that never displayed itself in the hour when it was most needed. He was daring, presumptuous, a fatalist, with certain brilliant qualities, without a lively moral sense, and purely selfish in his private and public life. He only succeeded where dash, boldness amounting to recklessness, and the weakness of his opposers gave him an opportunity. He beautified and fortified Paris at the expense of France, for his own enjoyment. He patronized religion and the Head of the Catholic Church, as far as this course administered to his selfish ambition. He sought to extend the dominion of his empire for his own glory. His tastes were cultivated, his appetites were brutal. His mind was quick and incisive, but lacked breadth and earnestness of conviction. He attempted to control Providence, but fell under its wheels. He made France drunk with intoxicating pride, and when she reeled under the poison, she spewed him out of her mouth.

His immoral and violent seizure of the government, and his selfish personal reign, were almost forgotten in the stunning Nemesis which finally fell upon him. The world has felt almost a sentiment of pity for him, as he has worn away his weary days in the seclusion of Chislehurst. We hear with pitiful emotions the touching incidents of his last sickness and death.

How singular the history of this Bonaparte family! The true record of it has not yet been written. The enmities and the friendly fascinations its members occasioned, rendered it impossible for foes or friends to write honestly about them. But the hour for this record, and the man to write it, will soon come. When once truly written, it will be a wonderful story, full of the most impressive moral lessons.

Napoleon died at last quite unexpectedly, with his wife by his side, in his English home, on the 9th day of January.

Müller in Bristol, England, Cullis in Boston, and Boole in New York, have received grace from God, the first, without doubt, the example and inspiring apostle of this daring form of faith; to carry on large charitable movements, without endowments or any formal agencies for securing the pecuniary means for their support. They labor on their knees, and turn their "eyes to the hills from whence cometh their help." It is impossible to read the Third Report of "A work of Faith in Connection with the Home for Women," on Water Street, New York; to notice that, in its balance-sheet, the debtor and credit sides are just equal; to read the affecting diary of Mr. Boole, recording with touching simplicity the trials into which he has been drawn, and the signal interpositions of Providence, and to listen to his stories of

the effect of Christian efforts among the lowest of the miserable subjects of vice and crime in the most wretched streets of New York, without the deepest sensibility. This little tract is of itself more eloquent and effective than a soliciting agent. However, beyond human philosophy this bold experiment as to the positive value of prayer in securing material as well as spiritual results, these well-known institutions in England and America, year after year, feed and succor and save thousands of perishing ones, adults and children, with the Providence of God as their only ultimate resource. Faith of this description may be, as it probably is, a special grace or talent, which God bestows upon these disciples, as he grants eloquence or mental ability, or power to gather substance, to others. We shall publish hereafter extracts from the Report.

Happily we shall have no use in the United States for a word that is now resounding through all the English religious and secular presses. This belated word is "flogging." It is the term applied to the flogging which the bigger boys and monitors, called "prefects" in English schools, are permitted to administer, at their pleasure, upon the younger pupils, submitted to their supervision. One or two peculiarly brutal cases have lately come to light. At the great Winchester School, a short time since, a small boy was terribly beaten with a large "ash stick," tough as a whalebone about four feet long! He received thirty cuts across his shoulders, four of these ash sticks being broken upon him, during the act of discipline. Hundreds of pens have been set in motion by the exposure of the injuries that followed. By no means, however, have all, or a large proportion, been devoted to denunciations of this abominable cruelty, and the whole system of "flogging" practiced in the great schools. Grave men, statesmen, ministers, ordained teachers and bishops have rushed into print, as if the foundations of the State were in peril to defend the custom. They express serious fear that the proverbial hardness and bravery of John Bull will be destroyed, and an effeminate race become his successors, if the youthful John Browns in their Rugby and Eton schools are not duly cuffed and cudgeled, within an inch of their lives, while passing through their academic studies.

One of the strong arguments against chattel slavery, was the fatal effect of unrestrained power and passion over another human being, upon the person himself that exercised it. Possibly not the loveliest traits of character in our amiable British brethren are developed by this strange license in the exercise of unquestioned and unmeasured violence over younger lads in school. It has been found with us that whacking backs is not more successful in developing manly traits than intelligent appeals to the higher faculties of our nature.

Both the Chinese and Japanese Governments have, for injuries inflicted by their subjects upon our commerce, paid large pecuniary indemnities. After meeting all the incident expenses, public and private, growing out of these acts of violence, a large fund in both instances has remained in the hands of our government. The Chinese Indemnity Fund is now nearly a half a million of dollars, and the Japanese is eight hundred thousand. A bill, presented at the last session of Congress, at the instance of Dr. W. A. P. Martin, now President of the Imperial College in Peking, and of distinguished statesmen and educators in this country, returns the Chinese Indemnity directly to that Government for educational purposes, and we are happy to know that there is a strong presumption that it will pass during the present session. Dr. B. G. Northrop, Secretary of the Connecticut Board of Education, and Secretary elect of the Japanese Educational Bureau, assisted by the co-operation of the presidents and professors of our colleges, and the leading men of the country, is seeking to secure a similar disposition of the Japanese Fund. The Government of that country is now wonderfully aroused upon the subject of public education.

It is thought that the return of this large sum, to be devoted, perhaps, to the education of females, will not only very favorably dispose the Japanese Government towards ourselves, but give a direction to the public education of that country to the universally neglected women of the East.

Dr. Northrop has prepared a full and interesting circular, setting forth these facts, and is securing the signatures of our leading men to a petition for early Congressional action in the premises. The end to be gained is simply just in itself, but it would become also a very graceful act of national courtesy, if early consummated. To these wisely-conceived, and vigorously-executed movements, under the supervision of our much respected friend, we offer our hearty God-speed!

The marked feature of the Preachers' Meeting last Monday was an admirable and very able address of Dr. W. Barrows, one of the secretaries of the Congregational Publishing Society. He had a gigantic map, illustrating the physical features of our country and its great railroad routes, spread behind the platform. His address was a fine running outline of the Providential history of our land, and a full and animated development of the marvelous opportunities opened by the increasing population of the country, and the peculiar facilities, natural and artificial, for even-

gelical work now existing throughout our immense western borders, for securing the highest form of Christian civilization in the West. A large audience listened with undivided attention to this very instructive and inspiring lecture; a hearty vote of thanks following its utterance, from all present.

Dr. DePay, of the *Christian Advocate*, in his pleasant allusion to Zion's Herald suggests a wrong reason for the change in its form. He intimates that it is on account of its expense. This is not the case; the present form of the Herald will cost much more than the former. The previous form was uneconomical as to space. The numerous margins required by its additional leaves deducted a large amount from the reading matter. With only a slightly enlarged sheet, we are able to give our readers one third more reading matter. This fact settled the question with the Association, although they came with great reluctance into the change. Our paper now, measured by "ems," is the largest published in the denomination, with the exception of the New York *Advocate*. It would not be modest to say that it is the handsomest!

Dr. J. M. Reid, one of the Missionary Secretaries, spends the next Sabbath, 19th, in this city. He preaches in the morning at Tremont St., and in the afternoon at Winthrop St., and in the evening at Harvard St., Cambridge.

Dr. Butler, of the Mexican Mission, will also be in Boston and its vicinity during the same day. His appointments will be announced in the daily papers.

On next Monday, at the Preachers' Meeting, he will take leave of his New England brethren. It will, without doubt, be an interesting occasion, and attract a large audience.

Rev. T. De Witt Talmage will deliver one of his most characteristic and telling lectures, "Our New House," for the benefit of the Boston Sunday-school and City Missionary Society of the Methodist Episcopal Church. The lecture will be delivered on Wednesday evening, January 29, at Tremont Temple. It will be a rare opportunity to hear one of the most popular speakers of the day, and to aid one of the most important charities of the Church. Particulars hereafter.

We are indebted to our venerated friend, Professor Johnston, of Wesleyan University, for the catalogue of the institution for 1872-3. It is very grateful to an Alumnus to see his college growing in substantial prosperity. The classes are larger this year, as a whole, than ever before. The institution now numbers 189 students. In this census are included four young ladies. Our correspondent from Middletown, in another column, give a number of interesting facts and incidents in connection with the University. Prof. Van Vleet's administration of discipline in the absence of Dr. Cummings, appears to be both efficient and popular.

It is out of the question to think of giving a critical notice of the great prayer-meeting leader, Joseph Hillman's new edition of "The Revivalist." When a compiler sends five or six copies of his work, for all connected with the office, elegantly bound in Morocco, with our names embossed in gilt, and all our titles also, the "court" is in no condition to express an unbiased judgment. Of course it is no surprise to us that 40,000 copies have been sold. It contains 600 hymns and choruses, many of them the most popular and enduring of our camp-meeting melodies. J. P. Magee has it for sale, and as its author is everywhere known among us, his volume needs no better advertisement than the singing of its tunes by his "band."

We congratulate the Church in Leominster upon the near approach of the completion of their beautiful edifice. It will cost \$60,000. Only \$25,000 are to be provided for on dedication day. We have good reasons for believing that this sum will be fully met on that occasion. A fine \$4,000 organ from Johnson's factory is in the choir. Everybody that can wish to hear Bishop Simpson's dedicatory sermon. Notice the appointed day in our Register, and be sure and be on hand.

We see, from a copy of the *Bethel Banner*, of St. Louis, that our old friend and correspondent, Rev. R. S. Stubbs, is magnifying his office as Bethel Chaplain. He unites many rare talents, adapting him to his present station. He is an indefatigable and able worker, an experienced sailor, an excellent preacher, and is very happy in the use of his pen, setting forth his work and its claims upon good citizens and benevolent Christians. Success to this mission among boatmen upon the great inland streams in the civilized world pressed into the service of commerce.

The Graphic, an English illustrated paper of December 7, has a very good picture of our well-known "singing pilgrim," Philip Phillips, and an appreciative sketch of his life. The latter may hereafter copy into our columns. Our good friend meets with a very hearty welcome in England, and is doing good, and we trust, receiving the same himself.

Mr. J. P. Higgins, State Sabbath-school Superintendent of Maine, has resigned.

The Methodist Episcopal Church of Clinton, Mass., has just introduced a fine organ into its choir. Manufactured by Steer & Turner, of Westfield. A very successful concert was given upon it, Dec. 27.

The attention of the members of the Providence Conference is called to the programme for the public services of said Conference to be held at Warren, R. I., next March. The programme appeared in the Herald of Dec. 5.

Rev. Dr. Steele, of Tremont Street Church, was made the recipient of a splendid silver service, and a well-filled purse, as a New Year's gift, by the ladies of his Church.

Our old friend, and the former pastor of many of our readers, Dr. B. F. Tefft, has become the editor of a very handsome new weekly paper, published in Bangor, Me., and called *The Northern Border*. It exhibits his good taste and fullness of resources from beginning to end.

The date of the delivery of Rev. Mark Trafton's new Poem in the Broadway Church, South Boston, will be on Thursday evening, Jan. 23, instead of the 22d, as announced last week.

Hon. I. S. Diehl's Oriental lectures are highly popular, combining, as they do, instruction with entertainment. His descriptions are vivid and graphic, while the maps, pictures, diagrams, and curiosities exhibited serve to fasten the instruction indelibly on the mind. He delights the children, and that is the best recommendation we can give. He is now lecturing in New England.

Brother J. W. Jackson, of Hanover Meeting, he will take leave of his New England brethren. It will, without doubt, be an interesting occasion, and attract a large audience.

Dr. Cobleigh, of the *Atlanta Advocate*, met with a serious accident on his way home from New York, between Louisville and Nashville, on the 27th of December last. The train in which he was a passenger, ran off the track, and the car was precipitated down an abyss of 15 feet. Fortunately no one was fatally injured. The doctor was badly bruised, but is again bravely wielding his editorial pen. For which, with his readers, we thank God in his behalf.

The Methodist Church.

MASSACHUSETTS.

PRAYING BANDS' UNION. — The Fourth Quarterly Meeting of the Union was held in the Broadway Methodist Episcopal Church, on Wednesday afternoon and evening, Jan. 8. The Union embraces the majority of the Praying Bands within a radius of fifty miles or more of Boston. Several of the Bands were not represented. In consequence of special services being held in many of the churches, which have observed the Week of Prayer. Still a large number were present, who came filled with zeal and holy fervor, intent upon combining faith and effort for the salvation of souls, and the upbuilding of the cause of Christ.

The services commenced with a brief prayer-meeting at 2 P. M., which was followed by a variety of discussions of topics especially relating to Christian work. At six o'clock a bountiful collation, provided by the Dorchester Street and Broadway churches, was served in the vestry, about four hundred guests being seated at the tables. At seven the exercises were resumed, with a praise-meeting under the direction of C. J. Littlefield, the President of the Union. Nothing this side the jubilee can be compared with the grand chorus which crowded the capacious church, and rendered the blessed melodies of Zion in the true Methodist style. The praise-meeting was followed by a promise-meeting, and the relation of Christian experience; the whole concluding with an invitation to penitents to seek the Lord. Several accepted the invitation, and prayer was made in their behalf.

The entire services were of a highly interesting and profitable character, and well calculated to promote the prosperity of the Church. May God multiply the number of the praying bands, and make them eminently useful in the great work of the Church.

The Sunday-school connected with the Winthrop Street Church, Boston Highlands, celebrated its thirty-fourth anniversary Sunday afternoon. A large congregation was present. After reading of the Scriptures, and prayer by the Rev. S. F. Upham, D.D., pastor of the church, a hymn followed, and the report of the secretary and treasurer was read. It was as follows: Whole number of classes, 34; number of pupils, 414; largest attendance, 272; smallest attendance, 106; average attendance, 221 (38 in excess of the previous year); number of conversions, 25. There were 200 volumes in the library, a part of the books in which cost \$800. During the year \$58 dollars had been collected from the scholars for missionary purposes. The annual address was delivered by the Rev. B. K. Peirce, D. D.

The last regular meeting for the promotion of the experience of Christian holiness, was held on Monday, January 6, P. M., at 3 o'clock, at Grace Church, Boston, conducted by Rev. Wm. T. Harlow, of Providence Conference. The meeting was quite fully attended, and well sustained. The readings thus far have been attended with the power of the Holy Ghost, and a strong desire has been expressed that they might be held every week. Rev. W. F. Mallacree will conduct the next meeting.

NORTH CONHASSET. — On Sunday January 5, seven were baptized in the Methodist Episcopal Church, Rev. F. D. Goodrich, pastor.

NEW HAMPSHIRE.

Amesbury, Massachusetts (N. H. Conference), has always been a hard field for Methodism. The heroic little society has labored and waited for years, under many embarrassments. But the tide has at length turned in their favor. Their church edifice has been enlarged and much improved; their congregations are large, and the church has gained in membership and spiritual power. As an "appointment," in its rank, it has taken a step in advance. The village now numbering some 6,000 or 7,000 people, clusters around the extensive woolen manufacturing establishments of the Salsbury Mills Corporation. About one half of it lies

The Family.

TIRED MOTHERS.

A friend asks us to publish the following poem from *The Atlantic*.

A little elbow leans upon your knee,
Your tired knee, that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers, folding yours so tight;
You do not prize this blessing overmuch,
You almost are too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day—
We are so dull and thankless; and too slow
To catch the sunshine till it slips away.
And now it seems surpassing strange to me,
That, while I wore the badge of motherhood,
I did not kiss more oft, and tenderly,
The little child that brought me only good,
And if some night when you sit down to rest,
You miss this elbow from your tired knee,
This restless, curling head from off your breast,

This lapsing tongue that chatters constantly;
If from your own the dimpled hands had slipped,
And never would nestle in your palm again;
If the white feet into their grave had tripped,
I could not blame you for your heartache then!

I wonder so that mothers ever fret
At little children clinging at their gown;
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.

If I could find a little muddy boot,
Or cap, or jacket, on my chamber floor;
If I could kiss a rosy, restless foot,
And hear it patter in my house once more;

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky—
There is no woman in God's world could say
She was more blissfully content than I.

But, ah! the dainty pillow next my own
Is never rumpled by a shining head;
My singing birdline from its nest is down;
The little boy I used to kiss is dead!

Mrs. ALBERT SMITH.

GUSTY.

BY MRS. O. W. SCOTT.

Her real name was Augusta Hope-well Hastings. But looking backward through the years, I see her head, which was usually in motion, crowned with light hair, flying in every direction; I see her bright, laughing eyes, her "turn up" nose, and remembering her breezy style of action, I understand why we always called her "Gusty." She was a very capable young lady, save when she tried to do something for herself. In school she would solve arithmetical puzzles for us, and at home she would run on errands. She believed all we told her, and so could be imposed upon very easily. I remember how one cold, frosty morning, Joe told her that if she would put her tongue on the front-door latch, it would feel very funny. Poor child! she did it, and the cruel iron took the skin off. Joe repented, and gave Gusty a new slate-pencil before night, and she forgave him. Another time she flattened her nose against a piece of glass for our amusement, and of course it broke, and cut her so that a slight scar remains upon this day. She was generous to a fault; and greedy Harry used to buy her pieces of pie or cake, very often with some bit of trash from his distended spencer pockets; and if anything very precious, was divided into portions, Gusty always took the smallest piece, and, even then was apt to save it, to give away.

It makes my heart ache now to think how we used to impose upon her good nature. Sometimes she would mistrust that we were not altogether perfect in our ways; but, after a few tears, and a little grievous twitching at the corners of her mouth, she used to brighten up as though she could not, and would not believe in human depravity.

Gusty would have been too good to live had she not been such a sad child in spite of her goodness. I cannot better describe her faults than quoting her mother's words:

"Gusty is a good natured little thing, and I don't like to punish her; but she is so headless and careless, that I'm all out of patience." And she had reason to say it. Gusty's shoes were always trodden over at the sides, because she could not "fuss" to tie them properly. Her apron pockets were continually getting ripped down at the corners, and her dresses seemed to have a natural affinity for nails, and projecting sticks. Her sun-bonnets and hoods had a bewildered forlorn look, as though illy treated, and as for gloves and mittens, a pair of them were never together long enough to become acquainted with each other. Gusty had one drawer in an old-fashioned bureau, in which to keep her treasures; and usually there was an odd projecting string of ribbons and lace, and shoe-strings, and old velvet, even when it was shut; as though a badly frightened rag-bag had taken refuge there.

Molly and Annie, her older sisters, were quite orderly; and they were continually complaining that "Gusty's things were all round everywhere."

Then the good mother would look up with a long sigh, and say, "Augusta, you must try to be more careful. Go right up stairs and regulate your drawer."

"Well, mother, I will." I meant to have done it yesterday, but I had so much to do I couldn't. And then away Gusty would run.

She would pull out the drawer, and roll up a few pieces; push things back, jam them down, and then, with much creaking and rattling, the drawer would be forced back into its place; while the poor old bureau seemed to feel from brass handles to claw feet, the disgrace of concealing such a lot of rubbish. But Gusty did not consult the bureau's feelings. She was happy in having "regulated" affairs; and ready to help little Johnny build a steam-boat out of clothespins. I remember very well how the poor child hated her knitting-work, and how her needles were al-

ways getting bent, and lost; her ball rolling into out-of-the-way places, and how one stocking would seem likely to last the year through. Mending, she liked no better. One day Gusty's mother found a little round hole in that young lady's new calico apron. "Now, Augusta," said she, "You must sit down immediately and mend this. Take time and do it well, too."

So Gusty went into one corner, and worked away in silence over the apron. Her mother being busy, did not examine the work then, but when at night she took it up, she laughed in spite of herself. Instead of putting a piece of cloth underneath the hole and darning it down, Gusty had taken black linen thread and made a neat eyelid, with stout buttonhole stitch, running round the edge.

"Well," her mother exclaimed at last, "What shall I do? Augusta will never make a decent housekeeper, never! I'm really discouraged!"

We had a grandmother at our house then, a dear, old-fashioned, wrinkled grandmother, who knit stockings by magic, almost; and when she heard that remark, she laughed and shook her head as she said, "She's very much as you was, Lindy, at her age. I must say I never expected to see you make such a practical woman. Don't give up a child so long as its only hands and feet that go wrong. Gusty's got to be disciplined, but she will come out right one of these days."

And not long after this, the discipline began in earnest. Joe and Molly were teaching their first schools that winter, in districts near home; and as they were generous, and beginning to feel very rich, we expected some grand Christmas presents. Father and mother Hastings had also been caught whispering mysteriously, and Johnny said that the old black pocket-book was taken out, and "lots" of money put into mother Hastings' hands.

This meant something. Imagination was far too weak to picture what was to be bought for "us children."

Christmas eve there was a row of stockings stoutly fastened to the long shelf just behind the sitting-room stove. Each child was represented there save Gusty, who was out in one corner, with a candle beside her, finishing a marvelous pin cushion for Annie. Her needles broke, and her thread knotted, and I am afraid she sewed in some impatience into the last corner; but at last she called it finished, and carried it to her mother, who superintended the "stuffing" process. "Now, my dear, hang up your stocking with the rest, and run up to bed, for it is late, and we wait in chance to day," said her mother, who had her apron folded over something which she did not wish her little daughter to see. Gusty was tired, and sleepy, so she thought that instead of going up stairs for a stocking, she would take off one she had put on clean that morning, and hang it up. No sooner thought than done; but alas! I am ashamed to say that there was quite a large hole in the toe of my heroine's stocking. She looked at her mother. Then seeing she was not observed, she tiptoed along to the family pincushion which hung beside the almanac, and taking out a pin, she mended her stocking with it, and hung it up beside Annie's. Calling that a success, she scampered up stairs, favoring her one bare foot as much as possible. Several times during the night there was a call from some one, "Is it most morning?" "Can't we get up now?" but at last the first gray dawn came stealing in, and then there was a shout in the camp. "Wish you Merry Christmas," and "Merry Christmas" "Merry Christmas" came from another room where Harry and Johnny were rubbing their eyes, and trying to feel merry at that unseasonable hour.

Annie and I threw our dresses on, and were ready to go down very soon; but Gusty grasped us with both hands, begging us to help her find her other stocking. We hunted all about, when she remembered that she left it for Santa Claus to fill, and we rushed away while she came hobbling after, shrinking from contact with the cold floor.

All the grown-up folks were already up, and a good warm fire was crackling in the stove. They were looking at their presents, but were ready to say "Merry Christmas" the minute the door flew open. Of course each one rushed to his or her stocking, and Annie and I were so perfectly surprised and delighted to find such marvelous gifts, that we thought of nothing else until we heard Gusty scream and rush out of the room, crying as if her heart would break. There was her stocking, with a broomstick run down through that unfortunate hole in the toe. We looked at the older ones—father, mother, Joe and Molly, and dimly realized that they had been trying an experiment. We went to the stocking and slowly read what we found written on a paper which was tied to the broom.

"A girl who cannot mend her hose, Nor take good care of her best clothes, Who postpones work day after day, Must now be punished by Christmas laws, No presents for Gusty from Santa Claus."

We went back to our own treasures, examined the work boxes, silver thimbles, new aprons, candy, and other "goodies" which had filled and overflowed our stockings; but somehow we could not be very merry about it. When Annie took up the little pincushion, which betrayed Gusty's handiwork in long stitches and unmatched corners, she drew in her under-lip, as if to keep from either laughing or crying. I hardly knew which. When grandmother appeared, we told her the whole story,

sure that if there were any good in it, she could make it appear. "La, girls," said she, "Don't worry about that! we all have to meet our faults sometimes when they act very ugly; but it does us all good, or else it wouldn't be so."

But when we went softly up the stairs, and listening at the door, heard Gusty sobbing and groaning, we felt very unconsoled. She would let no one into the room, and at last mother told us all to let her be. We all obeyed, and thus the sick and the weak among them were thrown upon the more fortunate; and faithfully did the poor creatures stand by each other in the hour of trial.

When the "Relief fund" was opened, they caught a sound of its merciful call, and flocked in perfect shoals to the Park Street vestry, many with the seal of the loathsome disease yet burning on their faces, and on the faces of the poor babies in their arms. Prudence had to shut this door also against them.

But there were among us women who held not their own lives dear if they might but minister to their temporal and spiritual necessities. Accepting the generous offer of the owners of "Hamilton Hall," these ladies threw open their doors for all; and if there had been lepers among them, they might have come also. Here seventeen hundred dollars was distributed, but the work was only begun. The winter was upon them, and they were almost wholly without any protection against its cold. They were able to make their clothing, but they had no material. Then Mrs. L. E. Caswell, a woman beloved and honored for her works' sake wherever she is known, resolved, in the strength of God, to stand between them and death. She opened a sewing-school for them in the Chapel of the North End Mission, without—we believe, the pledge of one dollar and begun through interpreters—one of whom, a Christian brother, was kindly sent by the Portuguese consul—to teach them and to provide them with warm clothing, which they were to make under her eye.

We talk of "Miller's Life of Trust," and of life work of other men among ourselves; but never have there anything undertaken which looks more directly to the hand of God from day to day, than this work of Mrs. Caswell's. She asks, and God sends; and shall not we desire to be the agents by whom He will feed and clothe these poor, patient, virtuous Islanders? As surely as His blessing will rest on her, as she descends into their depths to bring them up, so surely it will rest on those who hold her hand to keep her from sinking and losing heart in the work.

Aside from their temporal necessities, these poor strangers have another strong claim upon us. They are Catholics in name; but their eyes are fully open to the character of that Church which takes what she can get from her poor, and then casts them, to a great degree, on Protestants when they come to want. They are almost devoid of that ignorant bigotry which shuts out the Irish Catholics from all efforts for their enlightenment, and present before us a field white unto harvest. They are visited by no priests, and few of them go to any church, and they are easily influenced by those who are now dealing with them in the spirit of Christ.

Let us not turn away our faces from these poor Fayaless, lest in so doing we lose the golden opportunity of bringing them out into spiritual light; lest Jesus may say to us in the coming day, "I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not."

We do not advise any to expose themselves or their children to the disease which still lingers in some of their houses. Mrs. Caswell does not ask it. She is willing to do the work if we will provide her with the materials. Her residence is 506 Tremont Street, and whither have gone many gifts, hallowed by the prayers of the best and noblest among us, and where there is a welcome waiting for many more.

THEIR TRIFLES.

BY LUCY LARCOM.

He said: "I will not save;
The liberal sun
Is richer for the light he gave,
And gives the world. I choose to hold
The mine, and not to board the gold."
Can I be one
To dry my heart to coffee dust,
Or cling to hidden coin, a rust!

"Ask June to stint her bloom
Against the day
Of sorrowful November gloom!
Free blossom yield abundant seed;
June's thriftlessness is thrift indeed.
There is no way
To count November's added sighs
Should lavish June turn pennywise."

"Among the immortal gods
Untruth is thriftest.
Worst poverty—with them at odds.
No wealth but this: to feel the flow
Of life's deep well to rivers grow,
Greatening and swift
Whereof no lingering drop would stay
Shut from the generous flood away."

He said: "If I give all
Open to sight,
The everything thou riches call,
The clearing rubbish from my way
Into the avenues of day—
The doors of light,
Thriftless he can afford to be
Who finds the universe's key."
—Independent.

THEIR TRIFLES.

THEY FLED FOR REFUGE.

The pastor sat in his study, when a young man came to the door in much excitement. He had recently signed the pledge, and reformed from habits of intemperance, and had also been interested for his immortal welfare, and had indulged a hope in the great Redeemer. But that day he had had words of disagreement with his employer, and under the pressure of sore temptation, had sought the pastor's study. He said: "I have fled here as a place of refuge, and I want to stay here ten minutes for sympathy and strength. My employer

has turned me off, and the tempter has been saying to me, 'Nobody cares for you, go and drink and forget your trouble,' and I have run here to get calmness and strength."

He was a German, and had a pressing invitation to attend a raising where lager beer flowed freely, but he went round on other streets to avoid the place of temptation. The brave soul overcame, got a new job of work, and went on his Christian way rejoicing.

Such an incident sets the seal of God's approval upon the work of that pastor. The tempted soul knew that the pastor had a heart full of sympathy and help for him, and he made that pastor's study a city of refuge. —*Religious Herald*.

TEASING.

The art of teasing may be considered a diabolical art; and society is full of little devils. If a man were to go round in life using his hands as some do their disposition to tease; if he were to shove a man who was coming round the corner into the gutter, and then disappear; if he were to pinch another man, and make him bound with pain; if he were to put a needle where another sat on it, and got up a great deal quicker than he sat down; if he were to put a match where another would step on it, and set it on fire; if he were to explode a torpedo in another's pocket; if he were perpetually doing such things, he would probably be not simply knocked down, but killed, before he had gone through a very long career. Men do not act in that way; but there are many who, wherever they go, are always teasing. Ordinarily, this teasing is practiced where the victim has no power of resistance. You shall often see persons pulling little children's hair, saying things that stir up little children's feelings; exposing things that they do not want to have known, in order to see the flush on their cheeks, or creating a laugh at their expense. Saying disagreeable things in a calm and ironical way is inexcusable. There is a teasing which is pleasant, and causes nobody suffering; but teasing for the sake of making other people uncomfortable is fiendish. —*Becher*.

"In small things," says Spurgeon, "lie the crucibles and the touchstones. Any hypocrite will come to Sabbath worship, but it is not every hypocrite that will attend prayer meetings, or read the Bible in secret, or speak privately of the things of God to the saints."

ENIGMA, NO. 2.

I am composed of 36 letters.
My 1, 12, 30, 31, 34, 24, 19, 35, 28, is found in the tenth chapter of Jeremiah.
My 1, 2, 30, 10, 27, 8, was one of our Bishops.
My 4, 33, 12, 7, 11, 10, is a Presiding Elder in Massachusetts.
My 21, 11, 35, 23, 15, 22, 27, 13, 3, is a town in Hampden County, Mass.
My 32, 1, 13, 22, 18, 6, 9, was a portion of Palestine.
My 36, 10, 16, 6, 35, 25, 19, is a city in Australia.
My 26, 29, 14, 31, is what we all should be. My whole is what you and I need.

ANSWER TO ENIGMA, NO. 1.

Train up a child in the way he should go, and when he is old he will not depart from it. —Prov. xxii. 6.

THE SUNDAY SCHOOL.

Sunday, Jan. 19.

LESSON III: THE FALL AND THE PROMISE. Gen. iii. 1-5, 15.

TOPIC: Ruined by sin, redeemed by Christ.

GOLDEN TEXT: As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, Rom. v. 19.

Notes on Genesis iii. 1-5 and 15.

BY F. H. NEWHALL, D. D.

Verse 1. Now the serpent was the most subtle of all the living creatures of the field which Jehovah (Jehovah) Elohim (God) had made.

The divine name here used, *Jahveh Elohim*, signifies the Self-existent Almighty. The inspired historian describes the first human temptation with picturesque simplicity, in purely objective style, without comment or explanation, just as it occurred and appeared to Eve. She saw and heard only a serpent. But that the native subtlety of the serpent was in this transaction the instrument of a higher intelligence is clear, (1) from the fact that the "serpent" is here represented with higher intellectual qualities than the "beasts of the field." Adam had looked through the ranks of all the lower animals in vain to find an intelligent companion, but here was a being superior to himself in knowledge.

(2) This being is malignant and deceptive, active simply for evil, while all that God had made was "good exceedingly," (ch. i. 31.) (3) While in the common to meet with accounts of speaking animals, the Hebrew writers, at least in their sacred books, made a sharp distinction between man and the lower animals. So in this narrative the lower animals are represented as "brought forth" by the quickened earth, while man is made by God's own hand, in His image, and enthroned above them in dominion. (4) The universal religious consciousness, as shown in the Hebrew and Christian traditions, and the inspired comments and allusions, settle this fact decisively. In the later Jewish writings, *Sammuel*, the angel, *ha-kadmoni*, the serpent that old one, (*Eisenmenger* in *Hengst*. Christ. i, chap. ii, of Rev. xii. 9, and xx. 2, "that old Serpent, which is the Devil and Satan." The Targ. of Jou. ex-

pressly declares the temptation to have been the work of *Sammuel*. In the Book of Wisdom (ii. 24.) we read that death came into the world "by the envy of the Devil." Our Saviour, as we think in plain allusion to this transaction, calls Satan "a murderer from the beginning;" (*Joh. viii. 44.*) Paul (2 Cor. xi. 3), sets forth the fact just as here described, "the serpent deceived Eve by his subtlety," yet that he understood an invisible spiritual agent, as operating through the serpent, is clear, from his allusion to the same history in Rom. xvi. 20. "The God of peace will bruise Satan under your feet," a plain reference to verse fifteen of this chapter. Satan, the Adversary of God and man, was the real actor here. How frigid and childish is the exposition that would teach that a beast of the field, created "very good," over whom Adam was given dominion, was wise and mighty, and malignant enough to hurl man from his throne, drive him into exile from Eden, and shroud the world in the darkness of death!

And he said. Satan may have said all this by the actions of the serpent, as really as by articulate words. But the historian sets forth the ideas conveyed, whether by word, or gesture, or action.

Surely then, is it so, that *Elohim* (God) hath said ye shall, not at any tree of the garden? (*Not of every tree, as in A. V.*) It is language of surprise and doubt, and implies previous conversation. (*Kimchi*.) Note that the Tempter calls God *Elohim*, the lower divine name, which brings before the mind his *Might*, rather than *Jahveh*, the Living One. The language designedly misrepresents the Divine injunction. It is cunningly adapted to draw the woman into conversation and argument. A malignant insinuation in regard to God's truth and goodness is conveyed in the question.

V. 2. Some (as *Keil*, *Hengst*, etc.), think that in the form of her reply they detect a wavering of purpose, and discover that the Tempter had already got a foothold in her heart; (1) in that she calls God *Elohim* rather than *Jahveh* (but she would naturally enough reply with the same word which the serpent had just used;) (2) because she adds, "nor touch it," apparently exaggerating the injunction; (but this may have arisen from an intense conception of the strictness of the command.) She corrects the false statement, and repeats the command and threat, in language slightly varying, but substantially identical.

V. 4. The serpent now advances from sly insinuation to bold and blasphemous assertion. He quotes the very words of the threat, and declares them false by flat contradiction. His reply simply refutes (a) not to the Divine threat, and may be rendered well, though not precisely, by *Surely ye shall not die*.

V. 5. Now he charges God with falsehood and envy, in imposing such a command. "God knoweth that partaking of this fruit will make you like himself; the eyes of your soul shall be opened." Our A. V. disguises somewhat the point of the tempter's statement; literally translated it is, *Elohim knoweth that . . . ye shall be as Elohim*. The temptation strikes at the root of all religion, trust in God. Man is tempted to be a law unto himself, to seek knowledge, and the consequent good in his own way. Distrust of God's goodness is first insinuated, then follows the appeal to curiosity, pride, and appetite. As in all temptations the falsehood is thinly veiled with truth. Their eyes would certainly be opened, and they would know good and evil, as God, but in what a different sense! Probably we have here only an outline of the Temptation, but it is profoundly suggestive and instructive at every point. The Tempter gives them no opportunity for mutual consultation, but effects a surprise, and attacks them in detail. He commences with an inquiry which seems prompted by an amiable and benevolent interest, as well as righteous indignation. Love always opens the heart, and this feigned love wins her ear, and allures her into argument. The danger of sinful dalliance even for a moment is here vividly pictured. Perhaps she turned away with horror at the first direct suggestion of sin, but her confidence had already been gained, and the Tempter followed up the advantage by skillful appeals to the eye and taste, and to the passions of pride and ambition, while he probably turned the edge of her fear by eating of the tree himself. Once having shaken her faith in God, all the following steps are fatally easy. How symbolic is this temptation in all its details, in the plan of attack, the weapons, tactics and progress of the conflict, of the age-long and world-wide temptation of the race!

V. 6. And when the woman saw, etc. There is vividly painted her dalliance with the sin. She gazed on the beauty of the fruit, imagined its sweetness, pictured herself independent of all law, equal to God in knowledge. She sinned, and the first fruit of her sin was temptation. Thus moral evil entered the world. It was not born here, it came by invasion from another world. The conflict with evil is not terrestrial simply, but cosmic; it involves the universe.

V. 7. The consequences followed immediately, and literally according to the words of the Tempter, though not according to the meaning which they had received, and which he had designed. Their eyes were really opened, and they knew,—but what did they know? That they were naked! There is a sad, divine irony in the turn of the expression. Suddenly all their ambitious aspirations are dashed down. Conscience stirs, and they see themselves the dupes of a malignant liar.

Shame overwhelms them as they see the divinity at which they had grasped vanish like a shadow, and with it their innocence, and their sweet, childlike trust in God. Appetite and passion had burst the divinely fixed restraint, and after the sinful gratification came the reaction of disgust and shame. Their souls felt naked, but, in the blindness of sin, they saw not the real ground of their shame, and thought to hide it by plaiting together fig-leaves for the body, and cowering behind the trees of the garden. The consequences of the first earthly sin are sketched with a Divine pencil. Servile fear, and the foolish fancy that it is possible to hide from God, have taken the place of child-like trust. It is perfectly symbolic, at every point, of all sin, with its distrust and shame, its folly and fear. Faith is ever wise and bold.

V. 8. God had hitherto been to them a welcome visitor, an all-wise instructor, a confidential companion, but now they flee from His voice. "Voice" here may mean simply sound; as in 1 Kings xiv. 6. "The voice of her feet as she came in;" God visited the garden in some sensible revelation to which in the time of their innocence they had become accustomed, and they recognized the wonted sound. It was the cool of the day, toward evening, the time of stillness and reflection, after the intoxication of their pleasure had subsided.

V. 14. Cursed. There is a double meaning here, including (1) the animal, the visible instrument of the temptation, etc., (2) the real spiritual agent who brought sin into the world. The first meaning is but the husk of the second. The animal, not being a moral agent, could not be the subject of punishment. It is not made subject to suffering, for it is not conscious of degradation, but it is made the teacher of great moral truth to the human race. It was fit, and wise, to make the very instrument of Satan hateful to man.

We hate the weapon, the stock, or stone, which has taken the life of a friend. Nature herself is here made to attest the loathsome and degrading results of sin. The serpent who had appeared graceful, and fascinating, should now be detested. This hatred is symbolic of the deeper enmity between "that old serpent, the Devil," and the redeemed, restored man.

V. 15. And enmity will I set between thee and the woman, and between thy seed and her seed; he shall bruise thee in the head, and thou shalt bruise him in the heel. The word rendered *bruise* occurs only in two other places, Job ix. 17, and Psalms cxxxix. 11. Primarily it means to snap at, as a serpent, hence to swallow up, as in the passage of Psalms, "Only darkness swallow me up," where darkness is figured as a monster of the night. In Job we have, "He snaps at me (as a serpent or dragon) with a tempest."

The word "bruise" inadequately translates the word, for it fails to bring out this graphic power, yet it is hard to suggest a better. Man watches to catch the head of the serpent, and the serpent watches to snap at the heel of the man. This great and sublime promise, foreshadowing all others, and including the germs of all the revelations, Abrahamic, Mosaic, Prophetic and Messianic, was far too comprehensive to be then understood; in fact its divine depth and richness cannot be seen, till God shall have "put all things under His feet." The victory here promised, has been over the real goal and stimulus of human progress. Evil is not native to our earth. It is a malignant, skulking interloper here. It shall be at last crushed upon the head by the woman's victorious seed, though he may be wounded in the conflict, and its carcass shall be flung out forever.

Enmity will I set in place of the confiding intercourse which wrought the ruin. The woman and her seed shall hate the serpent race; there shall be a resistless impulse in man to crush the head of the serpent, and in the serpent to snap at the heel of the man, and this is a perpetual symbol of the fiercer hatred between the human and demonic race. The physical is a constant preacher of the spiritual. That demonic race which presumed to take God's place in man's confidence, that dared to invade and ruin his home, shall receive from man its mortal wound. The woman fell by the subtlety of Satan, and from the woman He shall arise who shall cast down the "old Serpent" to the bottomless pit.

As the physical earth is linked to other worlds by threads that ramify through the universe, so is the spiritual earth, the mind-world that we know, bound to other worlds of intelligence, of holiness, and sin. In the universe, as in the body, the sickness or health of a single member makes the whole to suffer or rejoice. Man, who in the first Adam appears as Satan's victim, a trophy of the evil that curses the universe, shall in the second Adam appear as Satan's conqueror, and dig the grave of evil forever.

The fall and rise of man have not only a terrestrial but a cosmic significance, for these are things that "the angels desire to bend down and gaze upon," (1 Peter i. 12.) Earth may be the spot where the decisive battle of the universe is to be fought, the Waterloo of the worlds. Insignificant in itself, amid the star-dust, it is yet transcendently significant as the scene of the Incarnation. Earth may seem but a mote upon Creation's face, and yet may be the fulcrum of the lever by which God overthrows the kingdom of darkness. Christ took flesh and blood, "that through death He might destroy him that had the power of death, that is the Devil" (Hebrews ii. 14.)

Obituaries.

Rev. CALEB M. ALVORD, of the Providence Conference, died at East Greenwich, R. I., on Monday, Jan. 6, 1873. Brother Alvord had been in feeble health for several months, but had improved of late, and had been doing his usual work in charge of the Commercial Department at the Providence Conference Seminary, this term. He was at church on Sunday, and conducted the afternoon services in the absence of the pastor. On Monday morning he was attacked with heart disease, and died in about two hours. Brother Alvord was a very successful teacher, a minister, a faithful Christian and a useful citizen, greatly esteemed by all the community.

The following resolutions on the death of the Rev. C. M. Alvord, were adopted by the Philanthropic Society of the Providence Conference Seminary, Jan. 6, 1873:—

Whereas, it has pleased Almighty God in His wise providence, to remove by death our most beloved and esteemed brother, the Rev. C. M. Alvord; therefore,

Resolved, 1. That, in the death of our brother, the Society has lost one of its oldest and brightest ornaments, and one of its greatest pillars. In his long connection with us, his uniform fatherly kindness to all, his superior wisdom, his pure, Christian character, have won our admiration, and secured our heartfelt love and respect.

2. That, while we deeply mourn his loss, and severely feel the weight of this affliction, we humbly accept the providence of God, knowing that He will take him to Himself, and restore him to his former position.

3. That we deeply sympathize with the widow and friends of the deceased, and in token thereof will wear badges of mourning for the space of thirty days.

4. That we present a copy of these resolutions to the widow, and that they be published in Zion's Herald, Providence Journal, and R. I. Pendulum.

E. S. AGARD, Secretary.
W. D. HAMMOND, Committee.

ABBY F., the beloved companion of Brother George F. Martin, passed triumphantly to her heavenly reward on the 20th of August, 1872, in the 42d year of her age.

Converted in her youth, she early joined the Chestnut Street Church, Providence, of which she was ever after one of the most faithful, beloved, and useful members. There are few in whom are found united so many of the highest excellences of Christian character as were displayed by her. Of a remarkably sweet and retiring disposition, a most affectionate wife, mother, and friend, she was one of the best appreciated by those who knew her best.

But at the same time she gave herself actively to the promotion of the benevolent enterprises of the Church and the community, and the sphere of her influence was a wide one. In our Woman's Foreign Missionary Society she was especially interested, and it had no more zealous member or co-worker than she. Her last illness, which was very protracted and exceedingly painful, was borne with uniform patience and cheerfulness, and dying, she said of her Saviour, "He supports me now."

J. E. C. SAWYER.

Miss DELIA W. DAGGETT, Preceptress of the Providence Conference Seminary, died at East Greenwich, R. I., Oct. 18, 1872.

Miss Daggett was the daughter of Mr. Orin Daggett, of Wilbraham, Mass., at which latter place she graduated in the college course at the head of the class of 1869. She immediately entered upon her chosen work of teaching, which she pursued with enthusiasm and success. As Preceptress at Greenwich she won the increasing confidence and esteem of her associates, pupils, and parents, and never so beloved as during her closing term. Her fine scholarship, her devotion to her work, the strength and beauty of her character, sanctified by the graces of the Christian, were full of promise for large usefulness in life. Death came suddenly, but found her not unprepared. While her attendants saw no sign of danger, she felt that her work was done, and her testimony given then is comforting to those who are now so sadly bereaved. Her brief, beautiful life, not fruitless here, but doubtless ripened into a more glorious life beyond.

D. H. E.

DAVID HISCOCK, of Alma, Me., passed in triumph through the portals of death, Oct. 26, 1872, aged 74 years and 7 months.

Nearly thirty-five years since, under the labors of Rev. Josiah Craggie, and from a Christian life, he was united with the Methodist Episcopal Church, and remained an honored member until called to join the Church triumphant. He possessed an amiable disposition, sweetly tempered by grace, which made him agreeable to the young, and endeared him to those more advanced in life. Over his last illness, and severe suffering, for several months, he was more than conqueror.

G. G. W.

NATHAN DRAKE died in Stoughton, Mass., on the 1st of November last, aged 85 years.

For nearly sixty years Father Drake has been an ardent, loyal, liberal supporter, and cheerful laborer in the Methodist Episcopal Church in this place. For about a year only had his seat been vacant in the house of God, when from a season of ill health he was suddenly gathered to the garner on high. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

CHAS. N. HINCKLEY.

The Methodist Episcopal Church in North Dighton, Mass., has lost by death, during this Conference year, some of its most valuable members.

CAROLINE T. HATWAY died April 15; LORETTA HORTON, June 14; LORETTA W. SMITH, Sept. 2; BETSEY CHACE and LOIS PATRICK both died Nov. 8.

These dear sisters had all been members of our Church in this place for years, and are sadly missed by both the Church and community. They were all excellent ladies, and their beautiful lives have left a sweet fragrance behind.

that she might yet be spared, a sudden release proved fatal, and ushered her into that world where there is no more pain.

W. B. ELDREDGE.

Died, in Wilbraham, Mass., Dec. 2, 1872, Mrs. MARY CASE BREWER, wife of Rev. Calvin Brewer, for half a century an esteemed local preacher in the Methodist Episcopal Church.

The deceased was born in Coventry, Conn., in 1796, of good Methodist stock, both her parents and grandparents having been among the first in New England to embrace that faith. She was a relative, on the mother's side, of the late, and pious, and venerable, Rev. John D. Edwards, of the same denomination. Her father, a Methodist at her grandfather's house. Converted in early life, she became at once a devoted and active member of the then infant and despised denomination, whose doctrines commanded her full approval all through her long earthly pilgrimage. In 1835 she was married, and removed to Wilbraham, where she had spent nearly forty-eight years of a most beautiful and symmetrical Christian life in all her relations as wife, mother, and a follower of the Divine Redeemer. Many of the earlier preachers, most of whom have passed on before, shared in the hospitalities of her home, and profited by her sterling common sense, as well as her uniform cheerful faith. As she had lived, so death found her, prepared, and waiting the Master's call.

E. COOKE.

Mrs. ISSIE E. wife of Mr. Charles H. Bonner, of Charlestown, Mass., and daughter of Lemuel and Mary Chase, of Alma, Me., exchanged the cross for the crown, at Alma, Me., Dec. 6, 1872, aged 26 years and 1 month.

In meetings held in Alma, in 1863, by Rev. E. Davies, she sought and found the Saviour, and subsequently joined the Methodist Episcopal Church, and ever continued a worthy member. Her moral excellence was brightened by her unaffected piety. In May, struggling with consumption, she returned to her father's house to spend her closing days, which were triumphant. We ask for the sorrowing husband and the motherless daughter the prayers of the Church.

G. G. W.

WM. H. LITTLE, of Bremen, Me., died suddenly, Dec. 8, 1872.

Brother Little had been a member of the Methodist Episcopal Church some thirty-five years; during all of them he had been a most exemplary and useful Christian. For several years he filled the offices of steward and leader well. He was qualified to be a good counselor, discriminating and expressing himself wisely.

He was a friend of education, and patronized and highly esteemed the literature of the Church.

E. M. FOWLER.

Round Pond, Dec. 12, 1872.

Died, in Ashburnham, Dec. 5, ELVIRA S., wife of Noyes B. Herrick, aged 42 years.

Modest, quiet, and unobtrusive, Sister Herrick's virtues shone most conspicuously in the home circle, where her absence is felt keenly by the companion so deeply attached, and three little children, whom God has written motherless. For eighteen years she enjoyed, with her companion, the wealth and sacredness of domestic felicity. Some eighteen years since she experienced the saving grace of God, and united with the Congregational Church in this place. On moving to this place, she united with the Methodist Episcopal Church some seven years since. The high esteem in which she was held was evinced by the members which gathered at her funeral, completely filling the spacious Methodist Episcopal Church in this place, on a stormy day. Truly it may be said of Sister Herrick, hers was an amiable nature, sanctified by grace. She was a filial daughter, a tender and sympathetic sister, an affectionate wife, and a devoted mother. Her memory is blessed.

A. F. H.

In ZION'S HERALD, a few weeks since, the death of Sister Mary E. Joslyn, of Keene, N. H., on the 8th of October, 1872, was appropriately noticed. She was the wife of Brother Joseph G. Joslyn.

T. L. F.

The Farm and Garden.

PREPARED FOR ZION'S HERALD.

How PLANTS PURIFY THE AIR.—Plants gain their nourishment by the absorption through their roots of certain substances from the soil, and by the decomposition, through their green portions, of a particular gas contained in the atmosphere—carbonic-acid gas. They decompose this into carbon, which they assimilate, and oxygen, which they reject. Now, this phenomenon, which is the vegetable mode of respiration, can only be accomplished with the assistance of solar light.

Charles Bonnet, of Geneva, who began his career by experimenting on plants, and left this attractive subject, to devote himself to philosophy, only in consequence of a serious affection of his sight, was the first to detect this joint work, about the middle of the eighteenth century. He remarked that vegetables grow vertically, and tend toward the sun, in whatever position the seed may have been planted in the earth. He proved the generality of the fact, that in dark places, plants always turn toward the point whence light comes. He discovered, too, that plants immersed in water release bubbles of gas under the influence of sunlight. In 1771, Priestley, in England, tried another experiment. He let a candle burn in a confined space till the light went out, that is, until the contained air grew unfit for combustion. Then he placed the green parts of a fresh plant in the enclosure, and at the end of ten days the air had become sufficiently purified to permit the relighting of the candle. Thus he proved that plants replace gas made impure by combustion with a combustible gas; but he also observed that at certain times the reverse phenomenon seems to result. Ten years later, the Dutch physician, Ingenhousz, succeeded in explaining this apparent contradiction. "I had but just begun these experiments," says that skillful naturalist, "when a most interesting scene re-

vealed itself to my eyes. I observed that not only do plants have the power of clearing impure air in six days or longer, as Priestley's experiments seem to point out, but that they discharge this important duty in a few hours, and in the most thorough way; that this singular operation is not due at all to vegetation, but to the effect of sunlight; that it does not begin until the sun has been some time above the horizon; that it ceases entirely during the darkness of night; that plants shaded by high buildings or by other plants do not complete this function, that is, they do not purify the air, but that, on the contrary, they exhale an injurious atmosphere, and really shed poison into the air about us; that the production of pure air begins to diminish with the decline of day, and ceases completely at sunset; that all plants corrupt the surrounding air during the night; and that not all portions of the plant take part in the purification of the air, but only the leaves and green branches."

"Light and Life," in Popular Science Monthly for January.

DEATH IN THE WELL.—A farmer and several of his children were sick with typhoid fever. Their physician was unable to account for the malady until his attention was called to the water from the well adjoining the house of death. It had a peculiarly pleasing, sweetish flavor, but the idea that there was anything wrong there was held to be absurd by the surviving members of the family. However, the suspicions of the physician were aroused, and the fact that the privy of the farm-house was within 15 feet of the well, and had existed there for many years seemed to point to a possible defilement. On testing the water, it was found to be highly charged with the products of decomposing animal matter of poisonous character, and the sufficient cause of the sickness was apparent. The well was abandoned, and the farmer recovered, but his children were sacrificed. Typhoid and similar diseases are the farmer's bane. They are peculiarly the diseases of the rural districts, and cess-pools and barn-yards exist too often in close proximity to wells from which water for domestic use is drawn. No more active ferment or blood-poison can be taken into the system than putrid animal refuse, and no more deadly maladies exist than those thus originated. Fevers, cholera, dysentery, diarrhoea, and many eruptions of a painful nature are of this class, and children are generally the first victims. Surely no stronger argument can be urged for a reformation in our present barbarous method of getting rid of household waste. Getting rid! So far from this we but store it up to plague us with it in the worst possible way. The ancient method, inculcated by Moses, for the purification of the camps of the Israelites, after thousands of years, is striving for a place in our present civilized appliances, and there are none more conveniently situated than farmers or country residents to avail themselves of it. In the shape of the modern earth-closet it is practicable and easy, and provides a cure for the evil we here deprecate. — New York Tribune.

USEFUL RECIPES.

OIL FOR HARNESSES.—Harnesses, it is said, may be rendered impervious to water by thoroughly impregnating them with a mixture made in the proportion of twenty-one gallons of pure whale-oil and fifteen to seventeen pounds of india-rubber shreds. Heat these ingredients together at a temperature of from 194 to 240 degrees, in order that the rubber may completely dissolved.

Another preparation contains one gallon of alcohol, one and a half pounds of white turpentine, the same weight of gum shellac, and one gill of Venice turpentine. Let these stand by the stove until the gums are dissolved, then add one gill of sweet oil, and (if desired for the color) two ounces of lamp-black.

TO REMOVE INK SPOTS FROM COLORED GOODS.—An excellent authority states that for fabrics upon which oxalic acid, chloride of lime, and the like, cannot be used, a concentrated solution of pyrophosphate of soda answers very well. The spot is to be washed with this until it comes out. It requires some patience, especially if the stains to be removed are old ones.

TRANSPARENT CEMENT.—According to Dingler's Polytechnic Journal, a very strong, transparent cement, applicable to wood, porcelain, glass, stone, etc., may be made by rubbing together in a mortar two parts of nitrate of lime, 25 parts of water, and 20 parts of powdered gum arabic. The surfaces to be united are to be painted with the cement, and bound together until completely dry.

TO REMOVE PAINT AND PUTTY FROM WINDOW GLASS.—Put sufficient saleratus into hot water to make a strong solution, and with this saturate the paint which adheres to the glass. Let it remain until nearly dry, then rub it off with a woolen cloth.

The Secular World.

NEWS ITEMS.

Prof. Anstead says, that a quarter of a million of square miles of the earth's surface, covers accessible coal deposits, aggregating 7,500,000,000 cubic yards. Putting the human race at 2,000,000,000, and a ton of coal per year for each, the coal supply is enough for 3,500 years to come.

Thiers, president of the French Republic, is over seventy-five years of age,

but our Minister Washburne says he is good for much hard work yet.

English stockholders in the Illinois Central Road, are getting suspicious of its management, and are urging a commission of inquiry thereinto.

Two German statisticians at Gotha, make the population of the world to be 1,377,000,000.

Russia is building military roads and passes in the Himalayas, close to the borders of Hindostan, giving transit to artillery and baggage-wagons.

The tobacco disease affects disastrously the crop through Connecticut, the leaves being so much injured by the rot.

The coal used by the steamers during the Boston fire of November 9, 10, cost \$4,800—175 tons being consumed.

Worcester, Concord, and Auburndale are talked of by the Board of Inspectors of the Massachusetts State Prison as sites for the new location. That at Worcester seems most probable, however.

Seventy-two blast furnaces, with 400,000 tons capacity, have been erected the past year in our country, according to the American Manufacturer, which reports our iron makers nearly or quite able to compete with importers. The home demand is constantly expanding.

The strange anomaly shows itself in England, of coal and labor at a high price, and iron at a large falling off. Rails can probably be bought in South Wales for £10 and a small fraction.

One hundred and sixty Chinamen are now employed in the cutlery works at Beaver Falls, Pa.

The Baldwin Locomotive Works, Philadelphia, are engaged in building nine engines for Russian railroads.

Mr. Haworth of Boston, visited the burning well at Cumberland, Md., about a year ago, and set himself to work, at making a carbon factory out of it. He has succeeded in producing this important article in the manufacture of printer's ink, at the rate of filling boxes three feet long by half that depth and width, once in eighty minutes, and that too by using only about one twelfth the escaping gas.

A trial of the new vacuum brake with the Westinghaus apparatus, was had on parallel tracks at Reading, recently, two trains at the speed of thirty-five miles being brought to a stop, the vacuum at seventy feet less than the other on first trial, and the next time at one hundred feet.

A French chemist is extracting alcohol from sawdust, boiling it with hydrochloric acid, and after fermentation, distilling it. He gets a little over six gallons from a half ton.

Recent discoveries of tin ore have been found in New South Wales—an area of 550 square miles having been surveyed, and found to contain rich beds. The aggregate length of the deposits is said to extend 170 miles, yielding ten tons of ore to the linear chain.

Fred Douglass, in his new lecture on "Reminiscences of Slavery and Anti-Slavery," says the slave has had all the boxes given him—the ballot-box, the cartridge-box, and the jury-box—and what he wants now, is the knowledge-box.

The Narragansett Steamship Co. are about ready to launch a steamer 340 feet long and 82 feet beam, and 15 feet depth of hold. Steers, the famous yacht-builder, is doing the construction work. The cylinder for the engine is to be 90-inch, and the stroke 14 feet!

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CHURCH BELLS.

WESLEYAN HALL, 35 BROADFIELD STREET.

AGENTS WANTED FOR History of the Great Fires.

AGENTS WANTED FOR MENEELY'S BELLS.

CHURCH ORGANS.

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O. T. TAYLOR, DEALER IN Dry Goods and Hosiery.

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INVESTMENT BONDS.

THE Northern Pacific Railroad Company now has in full operation, with regular daily trains, 21 miles of road.

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THE ADVANCE, THE NORMAL,

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Have you Examined the "Family Favorite,"

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2000 A Day.

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INSURANCE DEPARTMENT.

SUDDEN DEATH.—It often seems to us that the officers of our large life insurance companies must be able to tell some strange things about death. We who sell the newspapers, who look into the kaleidoscope of the world's life, did he think that the shifting phases of the public mind, learn what life is. We see every side of it, not only its mirth and sadness, but its ignorance and its gloom; its horrible spellings and its wretched chronology!

But death writes a plain tale. The managers of our life insurance companies are called upon to pay its drafts every day. In the course of their business, they learn how men regard death; how they lay their plans in relation to it; how it affects the living. And, notwithstanding all this familiarity with it, does not the specter sometimes flash upon them in a manner that must give them pause?

Such questions we asked, recently, in the office of our friends, the **EQUITABLE LIFE ASSURANCE SOCIETY** in New York, and at the very moment of our conversation a letter was opened which answered us. It announced the death of a young man in Chicago, whose life had been insured for the benefit of his mother. He was in the upper loft of a warehouse, made a mistake, fell through the highway to the floor—dead!

When he uttered his last breath, it is possible that it could end in such a manner! Doubtless, he was reasoned with for a long time before he insured himself. He hesitated, he put off the business, he said he would think about it—he might do it to-morrow; and, perhaps, not fully appreciating the necessity or wisdom of an insurance, he, at last, persuaded to take a policy.

And how many an old, young and old, are now hesitating, day after day, to provide for this result, to do now that which it is madness to defer?

The Secular World.

LATEST NEWS.

THE SUDDEN DEATH OF NAPOLEON.—The sudden death of ex-Empor Napoleon took place Jan. 9, at Chislehurst. The Emperor, relatives, attendants and household, even the physicians, were unprepared for it. The Emperor had passed a comparatively comfortable night, his strength seemed undiminished and at a consultation early in the morning it was thought he could bear a third operation, which was fully determined upon.

So great was the confidence felt in patient's condition that the Prince Imperial was permitted to return to Woolwich to resume his studies. Dr. Gull returned to London, and many of the Emperor's personal friends who had returned to Chislehurst at the first alarm, had returned to their homes. There was no reason whatever to apprehend a fatal turn in the case up to 9 A. M., when new and dangerous symptoms suddenly set in. The Emperor's vital forces seemed to leave all at once, and he commenced to sink with alarming rapidity. A telegram was instantly dispatched to Woolwich for the Prince. Dr. Gull was summoned from London. Father Goddard, the Emperor's spiritual adviser, was sent for in the greatest haste to administer the last sacrament of the Church. The Emperor's private chaplain was also informed of the danger, and started for Chislehurst. All arrived too late. The Prince was not to see his father again alive. Dr. Gull and the surgeons just reached the park gates as the Emperor expired. The Emperor who had been most constant in his attendance, was the principal person at the bedside at the last hour.

Since the Emperor's death at Chislehurst has been strictly closed to all but the nearest friends and relatives. The physicians state that death resulted from cancer, independent of the surgical operations to which the patient was subjected.

The event produces a deep impression in London, where the Emperor was always personally very popular with the masses, and the evening journals publish long obituaries full of expressions of mourning.

In the Massachusetts supreme court on Saturday morning, Leavitt Alley was arraigned for the murder of Abijah Ellis on the night of the 5th of November last. The indictment contained four counts, the first charging Alley with killing Ellis with an axe, and February 3 was set down for the trial.

Deaths in Boston for the week, 207: of small-pox, 56; of consumption 33; the largest numbers are wards 2 and 7, as usual.

Mrs. Lydia Sherman, of Connecticut, convicted of poisoning her husband, has been sentenced to imprisonment.

The King of Spain has signed a concession for a telegraph cable from Cadiz to Cuba.

Business Notices.

Mr. Kingdom for a Horse.—What the purse of King Richard could not do, not procure, all can now purchase for a song. The Centaur Liniment will not raise the dead horse of a king, but it will cure a lame one, and more than that—it is the most remarkable thing for swellings, stiff joints, cracked breasts, stings and bruises, the world has ever seen. A man ought to suffer with the Rheumatism who has not tried this liniment.

Children cry—for Pitcher's Castoria. It regulates the stomach, cures wind colic, and causes natural sleep. It is a substitute for castor oil.

RHEUMATISM—AND ALL INFLAMMATORY DISEASES ARE BEST CURED BY **SANFORD'S Compound Hamamelis, OR WITCH HAZEL OINTMENT.** Which is the best and most efficacious remedy for many affections of Man and Beast, such as: Burns, Cuts, Scalds, Broken Breasts, Lumbago, Vegetable and Insect Pains, Boils, Tumors, Felons, Hemorrhoids, Ringworms, Scalds, Chafes, of Harms, Galls, Sores, Hemorrhoids, Carbuncles, etc.

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BAKER'S ELEGANT PATENT BOLSTER—SPRING BED BOTTOM. Sent to Germany on receipt of \$5. (See last page.) "Equal" to any ever used. Made in U.S.A. at any price. **N. Y. Times, Address Rev. Henry Baker, 227 1/2 Avenue, N. Y.**

The Finest Best Made Perfect Fitting

From New York Mills Cotton, at \$2.75 each. From Wamsutter Mills Cotton, \$2.50 each. Cabot, 3.00

For per cent. discount to Clergymen. Blankets for self-measurement sent to any address. Will meet customers in Boston with a desire.

E. B. BLACKWELL, Brook St., Newton.

STAINED AND CUT GLASS.—Best and Oldest Family Medicine.—*Sanford's Liver Regulator*—A purely Vegetable Cathartic and Tonic for Dropsy, Constipation, Biliousness, Headache, Indigestion, and all derangements of Liver, Stomach, and Bowels. Ask your Druggist for it. **WEEKS & POTTER, Boston.**

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ANOTHER LOT OF THE RETIROM BRUSSELS.—One of the most skillful Carpet Manufacturers has succeeded in producing a low-priced, durable carpet. For hundreds of pieces this day opening. This involves an improvement over the lot we sold last year from the fact that they are full wide, instead of three fourths wide, and can be used either side up. Brilliant and permanent colors and rich design, and will be sold for 50 cents per yard. Sample sent by mail on receipt of 10 cents, or 50 cents per dozen.

A FAVORABLE NOTORIETY.—The good reputation of *Brown's Bronchial Troches* for the relief of Coughs, Colds, and Throat Diseases, has given them their favorable notoriety.

A SILENT DISEASE PUNISHES THE PATIENT ONLY.—but a vociferous cough or a horrible cold punishes a whole household. There can be no power, no rest, until it is cured; and when a single bottle of *Bale's Honey of Horehound and Tar* will banish the nuisance, is it worth while to do it? Crittenton's, 7 1/2 Avenue. Sold by all Druggists.

THE HUMAN HAIR. Many persons abuse this delicate and beautiful ornament, by burning it with alcoholic washes and plastering it with grease, which has no affinity for the skin, and is not absorbed. *Burnell's Cocaine*, a compound of Cocaine and oil, is, in fact, an excellent dressing for the hair, and is readily absorbed, and is peculiarly adapted to its various conditions, preventing its falling off and promoting its healthy growth.

ATTENTION is invited to the advertisement of the *Potomac Sandstone Co.*, in another column.

DR. RANSOM'S HIVE SYRUP AND TOLU, OR HONEY SYRUP.—No Cough Remedy has ever arisen so rapidly into public favor as the above medicine, and it well merits this popular appreciation. It is an excellent medicine, neatly put up, cheap, and just the thing for the million. No family will be without it when once acquainted with its virtues. Only 35 cents per bottle. See advertisement in another column.

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We advise that every family should have a few of our own speciality in a bottle of *Pain-Killer*. It is the most useful medicine in the world for all kinds of acute pain. It is a true and reliable family medicine. It is a true and reliable family medicine. It is a true and reliable family medicine.

For both internal and external application have found it of great value. *Chas. E. Dr.*

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Made to Order, and warranted to fit.

From New York Mills Cotton, at \$2.75 each. From Wamsutter Mills Cotton, \$2.50 each. Cabot, 3.00

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